

JOHN GALLOWAY And MATILDA KIDDOO
Their
ANCESTORS And DESCENDANTS

*To Gregory & Matilda
from Nadine Butler*

THE STORY OF
JOHN GALLOWAY And MATILDA KIDDOO
Their
ANCESTORS And DESCENDANTS

COMPILED And WRITTEN
By
NADINE BUTLER

THIS BOOK
IS
DEDICATED
WITH LOVE AND APPRECIATION
TO MY MOTHER
BLANCHE GALLOWAY BUTLER

GOD OF THE NATIONS

God of the nations, who from dawn of days
Hast led thy people in their widening ways,
Through whose deep purpose stranger thousands stand
Here in the borders of our promised land.

Thy hand has led across the hungry sea
The eager peoples flocking to be free,
And from the breeds of earth, thy silent sway
Fashions the nation of the broadening day.

Then, for thy grace to grow in brotherhood,
For hearts aflame to serve thy destined good,
For faith, and will to win what faith shall see
God of thy people, hear us cry to Thee!

--From Hymn by W. Russell Bowie
Pilgrim Hymnal

ACKNOWLEDGEMENTS

Information for this book has come from many sources, and my sincere gratitude goes especially to these people for their help:

.. TO DRUSILLA ESTEP KIDDOO who in 1904 recorded facts and stories about the Esteps, Holtans and Meffords that could not otherwise have been known.

.. TO MY MOTHER for the many family stories she told, to which I wish I had listened more carefully.

.. TO EDITH KIDDOO SEVILLE, born in 1891, who also put into writing facts about the Esteps and Kiddoos.

.. TO FAITH RALSTON for information about the Ralstons and Jacobsons and for supplying items from her collection of pictures and papers.

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.. TO PHYLLIS JACOBSON for information about herself and sister SYBIL.

.. TO HARRIET THORNE for gathering Barber family facts.

And there were others.....

.. TO ALICE SMITH, historian of Peters Creek Baptist Church, in Library, Pennsylvania; and ANN CONNORS, historian of Bethel Presbyterian Church, Bethel Park, both of whom provided what I asked and more.

.. TO REV. KIDDOO P. SIMMONS for his many years of research and for publishing in 1938 the fine basic book, A HISTORY OF THE KIDDOO FAMILY IN THE UNITED STATES 1780 - 1938.

.. TO BETTE BUTCHER TOPP, who published THE KIDDOO FAMILY 1780 - 1981, an expanded, updated volume. Mrs. Topp, a Kiddoo descendant, is a skilled genealogist of many years experience. I appreciate her generous permission to "use what you like" from her book. She lives at Route 3, Box 152, Chattaroy, Washington 99003.

--N. B.

2020 University Avenue
Madison, Wisconsin 53705

December 31, 1986

A LETTER TO THE COUSINS:

First, to introduce myself, I am a granddaughter of John and Matilda Galloway. Their daughter, Blanche, was my mother. I was six years old when Grandfather Galloway died and though we lived in the same small town, my only clear memories of him are his white curly hair, his mustache, and kindly manner. What I know of him as a person I learned from others.

The idea for this book started in 1984 when my sister, Genevieve, and I were going through the long ignored contents of a storeroom in our family home. There were all the books, manuscripts, news clippings, letters and photos saved by our parents. Who would be interested in them?

I decided to put what we had into some readable form and add to it what could be learned from relatives, public documents and library sources. With one of the largest genealogical archives in the country (State of Wisconsin Historical Library) a few blocks down the street, I began my search.

This book is set up as brief biographies of some of our direct ancestors--the trunk of our tree. Their children, as branches, are touched upon but lightly, and a bit of history has been added to set the stage for their lives. Names and dates are important, but even more so is: what kind of people were they?

It has been interesting to me to see how the strong dedication to church and education has moved from generation to generation. Some of the centuries-old fire and iron of the Reformation that moved our forbears up and out seems still to be working in the generations today.

Some who receive this book may not be interested in these musty, long-ago people. To those I say, please put this thin volume on a shelf. The interest may come in some later year.

This book comes as a gift from

A Fellow Inheritor

Nadine Butler
Nadine Butler

CONTENTS

Matilda Kiddoo's Ancestry (Chart)	2
Descendants of John B. Galloway and Matilda Kiddoo	3
Maps	4

PART I

THE PENNSYLVANIA FAMILIES

Ancestors of Matilda Jane Kiddoo

Washington County, Pennsylvania 1781-82	7
Robert Estep, Frontiersman	11
James Estep, Minister and Physician	23
Catherine Mefford Estep Ancestry	32
The Scotch-Irish in Early Pennsylvania	34
James Kiddoo, Scotch-Irish Immigrant	39
William Brownhill and Thomas Tidball	52
Thomas W. Kiddoo, Enterprising Farmer	57
Rev. William Woods	63
William Kiddoo and Drusilla Estep Kiddoo	67
Memories of Childhood on a Kiddoo Farm	74

PART II

FROM AYRSHIRE TO ILLINOIS

Ancestors of John Bunyan Galloway

Scottish Origins	76
John B. Galloway Pedigree Chart	79
Generations in Scotland	80
Illinois in the 1840's	84
Hugh Nairn, Scottish Immigrant	87
John Parker, Scottish Immigrant	92
John D. and Janet Nairn Galloway	93
John B. and Matilda Kiddoo Galloway	98
Matilda Jane Kiddoo, the Young Girl	109

Descendants of

John B. and Matilda Galloway

Children	112
Grandchildren	119
Great-Grandchildren and Their Children	126
Supplemental Sheet: 1986 Family Addresses	

GENERATIONS OF MATILDA KIDDOO'S ANCESTRY

Ca. 1670 to 1877

Birth dates are actual or (approximate)

BROWNHILL-TIDBALL

Wm. Brownhill (1670)
married _____

Elizabeth Brownhill 1695
m. Thomas Tidball 1693

William Tidball 1736
m. _____ Sheeley

Mary Tidball 1768
m. James Kiddoo 1762

Thomas Kiddoo 1794
m. Jane Woods 1798

William Kiddoo 1818
m. Drusilla Estep 1821

_____ Holtan (1730)
M. _____

Sarah Holtan 1759
m. Wm. Mefford 1760

Catherine Mefford 1792
m. James Estep 1782

Drusilla Estep 1821
m. Wm. Kiddoo 1818

Robert Estep 1749
m. Dorcas Wells

Jas. Estep
m. Cath. Mefford

Drusilla Estep
m. Wm. Kiddoo

JAMES KIDDOO
m. Mary Tidball

Thos. Kiddoo
m. Jane Woods

Wm. Kiddoo
Drusilla Estep

Wm. Woods 1771
m. Frances Moore

Jane Woods 1798
m. Thos Kiddoo

Wm. Kiddoo
m. Drus. Estep

Their daughter

MATILDA JANE KIDDOO 1848

married

JOHN BUNYAN GALLOWAY 1843

Galloway children were:

RALPH - GRACE - BLANCHE - MATILDA
1872 1873 1875 1877

KIDDOO

ESTEP

WOODS

DESCENDANTS OF JOHN B. AND MATILDA GALLOWAY

1872 to 1986 with Birth Years

GRACE

Grace Galloway 1873
m. Wm. Jacobson

Faith Jacobson 1900
m. Harold Ralston 1899

Helen Ralston 1930
m. Robt Woods 1934

Jean Woods 1965
David Woods 1966
Ann Woods 1969

Margaret Ralston 1933
m. Roy Lindahl 1932

Mark Lindahl 1961
Ruth Lindahl 1963
Gregory Lindahl 1965

Sybil Jacobson 1902

Phyllis Jacobson 1904

MATILDA (HELEN)

Matilda Galloway 1877
m. Wm. R. Barber

Mary Barber 1903

Millard Barber 1906

Harold R. Barber 1905
m. Annie Ford

Harold Barber, Jr. 1929
m. Dona Miese

Julie Barber 1959
David Barber 1961
Susan Barber 1965

Edwin Barber 1932
m. Virginia Price

Anna Barber 1968
Jenny Barber 1973

Helen Barber 1939
m. Walter Boone 1939

Catherine Boone 1966
Walter Boone 1965
Allison Boone 1973
Harold Boone 1976

Harriet Barber 1910
m. Wendell Thorne 1900

William R. Barber, Jr. 1913
m. Josephine Ashford 1912

BLANCHE

Blanche Galloway 1875
m. Henry Butler 1864

Genevieve Butler 1908
Nadine Butler 1913
Kathleen Butler 1917

RALPH

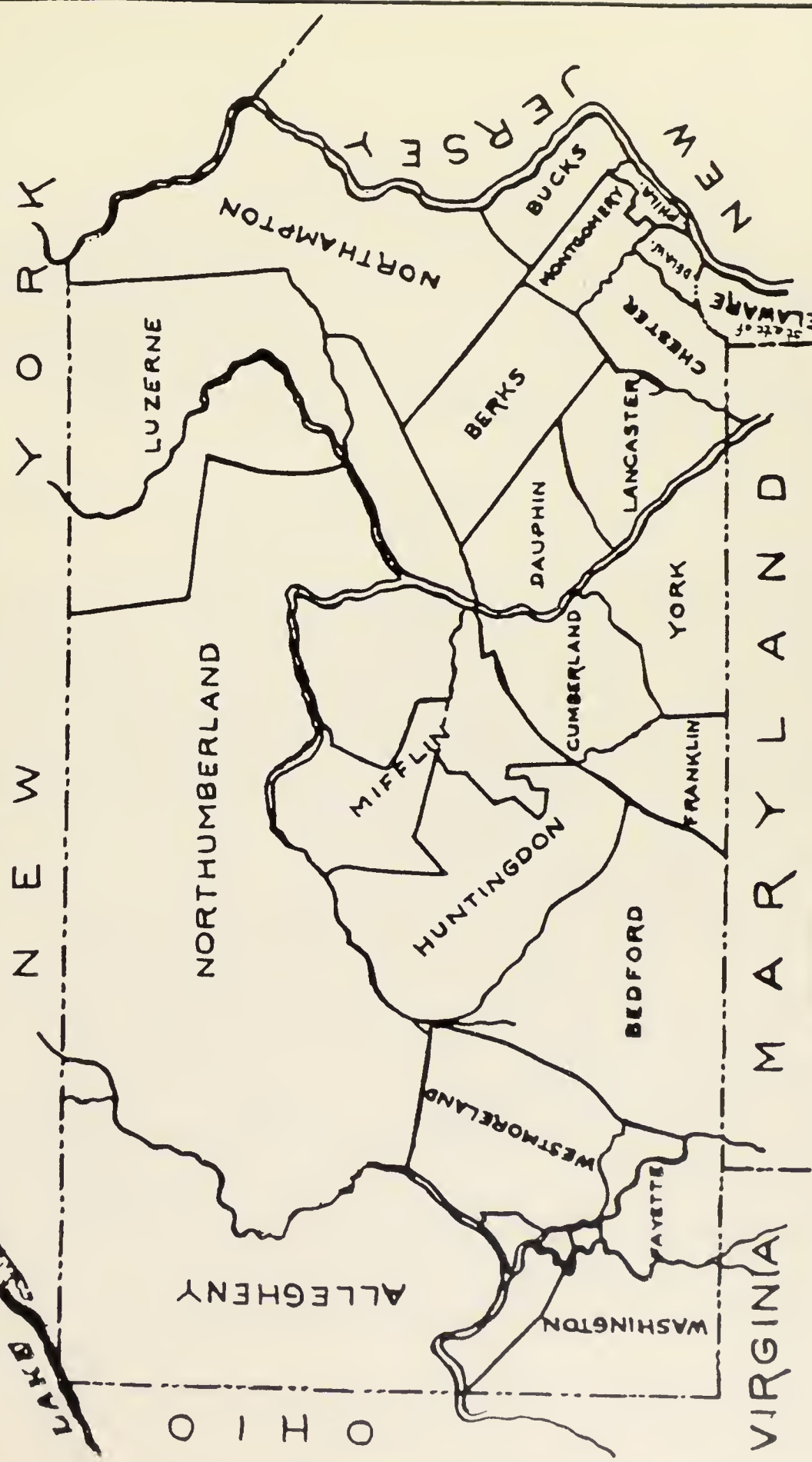
Ralph Galloway 1872
m. Lulu Herrick
(no children)

United States in 1783



B

MAP OF
PENNSYLVANIA
JAN. 1, 1790. 21 COUNTIES.



This map used with permission from Bette Topp, who obtained it from Jean S. Morris, editor of Western Pennsylvania Genealogical Society Quarterly



PART I

THE PENNSYLVANIA FAMILIES

ANCESTORS OF MATILDA KIDDOO

ESTEP
 HOLTAN-MEFFORD
 KIDDOO
 BROWNHILL-TIDBALL
 WOODS

TO SET THE STAGE

WASHINGTON COUNTY William Penn came to the Colonies in 1682
 PENNSYLVANIA carrying a grant from his king, Charles II
 1781 - 1782 of England, for a vast wilderness territory
 which was to be his to administer and
 control. Penn, the Quaker, envisioned his land as a haven not
 only for his Society of Friends, harrassed for their refusal
 to conform to the Church of England, but for all politically
 and religiously oppressed people from any country. His grant
 covered what was to become known as the Commonwealth of Penn-
 sylvania, and immigrants streamed into it as if drawn into a
 vacuum.

A century later the Kiddoo family came into the southwest
 corner of the state, into what was soon to be Washington County.
 The Esteps had arrived a few years earlier.

The county to which they came was heavily forested, with
 settlements few and very small. The Allegheny Mountains ran
 like a wall between the state's rapidly developing east and its
 wilderness west. Historians seem in agreement that the first
 white men's cabins were built in that county about 1762-65.
 Gradually small settlements developed.

The seat of government in Philadelphia was far to the east
 and almost inaccessible. Roads that emigrants traveled over
 the mountains were little more than paths, some cut wide enough
 for sleds, but rough with rocks and stumps. It was the pack-
 horse that brought the people and their goods to this frontier.
 Household equipment acquired in the east was, with rare excep-
 tions, left behind.

Washington County, as it was carved from Westmorland
 County in March of 1781, was a large area bounded on the north
 by the Ohio River, on the east by the Monongahela, and on the

south and west by a hotly disputed border with Virginia that left many settlers uncertain in which state they were. That dispute, which almost brought about a regional war, was settled in 1784.

Tribes of two powerful and mutually antagonistic Indian nations occupied the area: the Iroquois and the Algonquins. Although older histories often refer to the Indians as "savages," both of these groups supported themselves by farming their land, as well as by hunting and fishing. The Iroquois lived in permanent palisaded villages. All had a highly developed system of government based on consensus within the tribe and held deeply rooted moral and religious beliefs. They considered themselves still owners of much of this land under their own unwritten laws. But the Indians' unwritten "deeds" could not stand against the white man's laws, courts and surveyors' tools. William Penn worked valiantly for peace, but it is small wonder that settlers were unable to move in and establish themselves with any sense of security.

SETTLERS' HOME LIFE	Lives of settlers were lived close to nature. This picture of daily life was one of many found in early Washington County histories:
------------------------	--

With the first breath of spring...the fathers and mothers of that day looked with a kind of terror on the trees, as they clothed themselves in verdure, and deepened the gathering shadows of pathless woods. Then it was that the Indian chose his season of warfare and rapine. Then was the season of their scanty harvests, planted in fear, and worked in parties large enough to afford a respectable fighting force, while the families, huddled together in stockades and forts, watched and waited for the return of the men. ¹

From the same history comes this added description:

Clothing could not be bought and nothing but the strongest was of much use among the brush and briars. Buckskin breeches and moccasins were the best. Blankets were usually worn at meetings instead of overcoats. Hats and caps were made of fur, and the wool of the buffalo was used in making cloth, as was also the bark of wild nettle. The men's hunting shirts were a kind of loose frock covering half way down the thighs and with large sleeves so wide as to lap over a foot when belted. The belt was tied behind

(1) 20th CENTURY HISTORY OF WASHINGTON AND WASHINGTON COUNTY, McFarland 1910, p. 30. (Hereafter referred to as McFarland.)

and the bosom used as a wallet to hold a chunk of bread, jerked beef or other necessity.

Women dressed in linsey or rough linen clothes. Much use was made of deer skins for clothing, while buffalo and bear skins were consigned to the floor and beds for covering. ²

Houses were of unhewed logs with outside stick and mortar chimneys. Floors were of earth or split trees, tables of split logs. The larger homes sometimes had a loft for sleeping, the poorest ones were often little more than a lean-to braced against a tree. Some had no windows, but where there were windows they were of greased paper to admit light. It was not until after the Revolution that stone houses began to be built.

A gun, at the ready, was a necessity in every home.

COUNTY During the War for Independence the conflict was
MILITIA heightened by the British who incited Indians from
 the Ohio country to frequent and violent attacks
upon settlers and Washington County was in one of the most
exposed sections of the frontier. The only colonial military
force was at Fort Pitt, near the settlement of Pittsburg, but
the frontier was wide and its soldiers few and poorly trained.
Settlers were compelled to defend themselves and companies of
militia, or "wood rangers," as they were called, were formed.
It was the duty of these settler-soldiers to build stockades
and blockhouses to which the settlers could flee in time of
attack, and to patrol the frontier. According to one historian,
"It was dangerous work and the scalps of many of them went to
decorate the lodges of the Iroquois."

Pennsylvania's Militia Law of 1755 required that a fort be built at twenty-mile intervals and a block house, stockade, or some form of refuge each five miles between. That was achieved in the eastern part of the state, but whether it reached the frontier is doubtful.

Although the war was not yet over, the years 1781 and 1782 saw many changes in the newly established Washington County. The first elections were held; a court was established and a judge appointed; eleven lawyers were admitted to the bar; Washington village became the county seat. Grinding mills and mill dams were built; new roads were laid out; the first, or one of the first, schools was built. It is also recorded that in those years, 443 Negro slaves were registered by 155 owners in Washington County.

This was the land to which our ancestors came.

(2) McFarland, p. 98

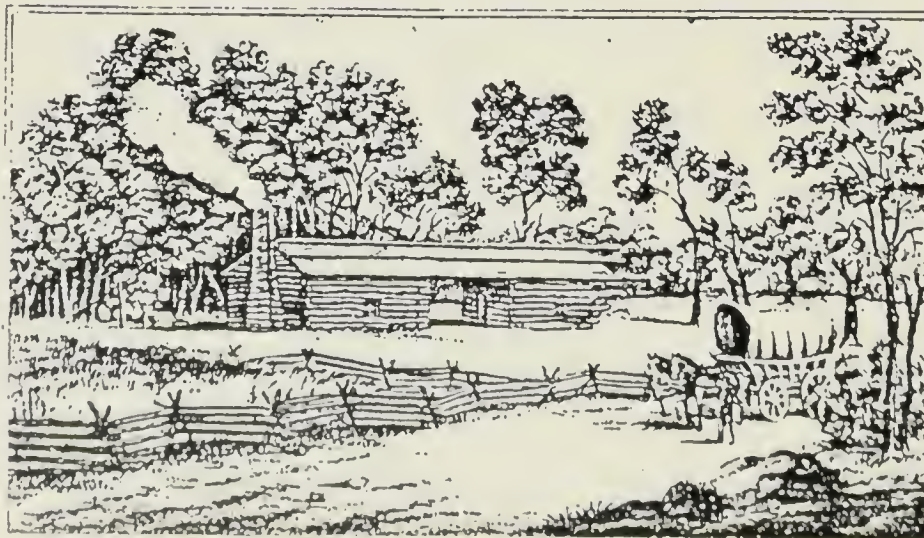
LAND One of many vexing problems facing the new federal government after the Revolution was the organization and distribution of its millions of acres of unsettled land bounded by Pennsylvania and the Mississippi River, the Great Lakes and Ohio River--called the Northwest Territory.

In colonial days land companies had bought up huge tracts and attempted, but with little success, to establish settlements. In 1784, the new Congress passed the first of its three Northwest Ordinances establishing sixteen sections that could become states when population reached 20,000. The second ordinance, in 1785, provided for surveying the country, dividing it into townships of thirty-six square miles, defined by longitude and latitude, and divided into 640-acre sections. Each township was to set aside one section for public schools, as well as land for bounty payments to war veterans.

The third, in 1787, defined the form of government, guaranteed religious freedom and fundamental civil rights, and prohibited slavery.

Minimum purchase of land from the new government was set at 640 acres at \$2.00 per acre, leaving the speculators and wealthy individuals in control. It was in this turn-over period that the Esteps and Kiddoos acquired their land.

Successive laws, however, favored the poorer individual settler by allowing him, after 1820, to buy as little as eighty acres at \$1.25 directly from the government.



A TYPICAL LOG HOUSE IN WESTERN PENNSYLVANIA

Illustration from Smith, "Old Redstone"

THE ESTEP FAMILY

ROBERT ESTEP, FRONTIERSMAN

1749 - 1832

BEGINNINGS "Robert Estep of England" is the way Drusilla Estep Kiddoo's notes describe her grandfather. Histories referred to him variously as a native of New Jersey, son of one of the Maryland Esteps, and of Welsh parentage. Estep names appear on early Maryland, Virginia and New Jersey censuses, as well as on Pennsylvania's. One researcher, Russell Adin Estep, found the name of a Richard Estep as early as 1699 on probate records of Annapolis, Maryland, and other Esteps¹ later in court and church records of King Charles County and St. Mary's, Maryland. Whether Robert Estep fits into this picture, or was himself an immigrant is yet to be discovered.

ROBERT AND What is known is that Robert was born in 1749,
DORCAS and sometime before 1774 he married "DORCAS WELLS
 of Virginia, a sister of General Wells and niece
of General Brown, both men of renown in our Revolutionary War."
This brief statement from their son James's obituary is all we
know of Dorcas Wells Estep.

Soon after 1767 emigrants from Maryland began settling along the Youghiogheny and Monongahela Rivers and their tributaries, and in 1770-71 Scotch-Irish from Bedford and York Counties, from Virginia, and some directly from Ireland, commenced settlement in the Washington County area. Robert and Dorcas may have been part of that migration.

The history of Peters Creek Baptist Church, of Library, Pennsylvania, gives the best evidence that Robert and Dorcas arrived in the early 1770's. The church was organized 10 November 1773, the first in that county, the second in western Pennsylvania, and "the congregation used as its first place of worship a log house on the Robert Estep property... in Peters Township."² This fact was found not only in the church's history but in several county histories. Since a church building usually came several years after these very

-
- (1) A Richard Easttop, age 16, son of John, is in a list of indentured servants arriving in Maryland from Middlesex, England in 1684 aboard the ship Loyall Subject.
 - (2) HISTORY OF WASHINGTON COUNTY, by Earle E. Forrest, p. 627. Hereafter referred to as Forrest.

Note: Another Robert Estep in Huntington County, Pa., was a contemporary of our Robert Estep.

small congregations were organized, it can safely be assumed that this house was the Estep home.

Purchase of land also fixes an early date. One of the earliest land records of Washington County is a certificate issued by Virginia Colony to Gabriel Cox for 315 acres on 5 January 1780. On 21 April 1780, adjoining Cox's land, "Robert Estep buys from Andrew Vaughn 368 acres, 112 perches, on Peters Creek in Peters Township a tract called 'The Stamping Ground.'" The site is described as three miles below Gastonville.⁴

For several years Robert was engaged in a boundary dispute with his neighbor, John Wallace, and did not gain full patent (deed) to all his land until 5 October 1791. (See survey illustration.)

Robert and Dorcas were to live on this land until their deaths, and some of their descendants occupied parts of it well into the Twentieth Century.

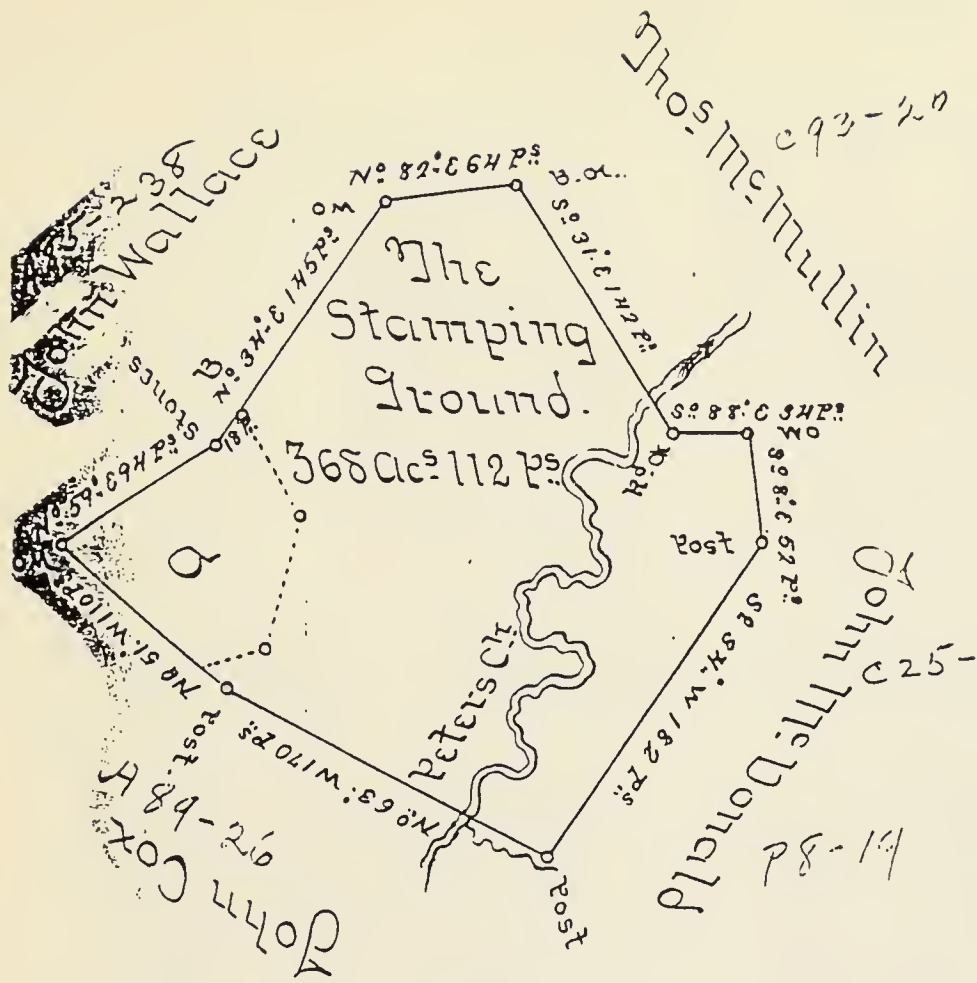
To early settlers, a good source of running water was a great asset--if not a necessity. Robert chose his land well, for his acres straddled Peters Creek, one of two important streams in the township. A few miles north on the same creek was "Kildare," the property which James Kiddoo purchased in 1788.

Peters Creek is the name of a watershed in southwest Pennsylvania which gathers waters from many small runs and carries them into Peters Creek, thence on into the Monongahela River. In a time before established roads and landmarks, the name of this stream, like many others, was used to identify a location.

THE FAMILY The first United States census, taken in 1790, shows Robert Estep in Peters Township, having then five male children under sixteen and four females. He continues to be listed there each decade through 1830.

Thirteen children were born to Robert and Dorcas. The exact order is not known, but all were born in Pennsylvania. Most birth years below are based on cemetery markers or the census. The latter is not particularly reliable as to age. Not until 1850 were names and ages of wife and children included on the census. Therefore there is no record of these children by name during their at-home years.

(4) An Estep Newsletter.



A. was Disputed, but adjudged by Referees app^d by Bd^d to Robt. Estep which award has been Confirmed by sd Board Says D. Kennedy Esq Sec^y of Office who appeared in person in the Sur^r Gen^l Office the 3^d Octo^r 1891 —

Draught of a Survey Called "The Stamping Ground" Sit-
uate on Peters C^{ts} in Washington County, containing 368
Ac^s 112 P^s. Strict Measure surveyed y^e 20th of June 1785
for Robt Estep Ass^{es} of And^w Vaughn in Consequence
of a Certift^e granted to sd^o Vaughn by y^e Virg^a Commis^{rs}
for 400 Ac^s which Certift^e does not appear on y^e Authen-
ticated List of Entries but is certified on the back
to be entered in Time in the Hand Writing of W^m
Crawford Survr^e York^a County-

Note. The Space west of the dotted line is what was claimed by Jno Wallace and is adjudged to Robt Estep by the Reference ordered by the Board from A to B. being the division line.

Donl. Brodhead Esqr
Sur Genl.

Presley Merrill) b Sis
 Matty Ritchie)

THE Commonwealth of Pennsylvania, To all to whom these Presents shall come, GREETING.
Sum of three pounds one Shilling and Six Pence lawful Money paid by
Robert Estep into the Treasurer's Office of the Commonwealth.

there is granted by the said Commonwealth unto the said Robert Estep ~
situate in Washington County Beginning at a
Post three by land of John Cox North sixty three degrees West one hundred and seventy perches to a
Post and North fifty one degrees West one hundred and ten perches to a White Oak thence by end of John
Wallace North fifty nine degrees East ninety four perches to Stones North thirty four degrees East one
hundred and forty five perches to a White Oak and North eighty two degrees East sixty four perches to a White
Oak thence by land of Thomas McAllen South thirty one degrees East one hundred and forty two perches
to a Red Oak and South eighty eight degrees East thirty four perches to a White Oak thence by
John McDonald Land South eight degrees East fifty two perches to a Post and South thirty
four degrees West one hundred and eighty two perches

Three hundred and Sixty eight acres and One hundred and twelve perches and no more
which said Tract was surveyed and returned for the said Robert Estep as
Assignment of Andrew Waggoner in pursuance of the orders of the Board of Propriety
of 15th September 1784 and 1st March 1785 for whom a Warrant of acceptance issued
the day next before the day of the date hereof

Robert Estep

free and clear of all restrictions and reservations as
for the use of this Commonwealth by the said
Thomas McAllen Governor of the said Commonwealth
day of October in the Year of our Lord one Thousand

5th October 1791

Thomas McAllen {Dea}

J. D. L. L. L.

The children were:

	<u>Born</u>
JEMIMA	1774
NATHAN	1775
RUTH	1777
<u>JAMES</u>	9 October 1782 5
ELIZABETH	1786
EPHRAIM	1788
WILLIAM	
MARY	
ELIJAH	
THOMAS	1791
WILLIAM	
JOHN	1792
JOSEPH	1798

(Drusilla Kiddoo's record mentions a son Robert. This may have been a second name for one of the above. Or an error. One son William died young, hence the two listed above.)

To feed and clothe this full house must have taxed the parents. One historian gives this glimpse of frontier diet: "The diet of early settlers was hog and hominy jonny cake and pone for breakfast and dinner; mush and milk for supper, frequently eaten with sweetened water, molasses, bear's oil, or the gravy of fried meat."⁶ But added to that would surely have been wild berries, nuts, honey and game. Whatever was eaten must have been wrested with great labor from the earth.

The first Estep home was built over a spring, not only to provide a sure water supply at all seasons, but to lessen exposure to Indian attacks.

In the childhood years of the Estep children, no organized schools existed. Frontier children were taught by parents, sometimes by a clergyman, or an "educated" person hired, if one could be found. The fact that two of these Estep children are known to have become educated and influential citizens gives testimony to the culture that Robert and Dorcas supplied in the home.

In 1781, Robert "Estub" was assessed an "Effective Supply Tax on 150 acres, two horses, three cattle, six sheep. Value \$174."⁷

As his sons grew to manhood and married, three established homes on a portion of their father's land.

(5) In all family lists in this book, our direct ancestor is underscored.

(6) EARLY HISTORY OF WESTERN PENNSYLVANIA AND THE WEST, BY Kauffman and Hickok, 1846, p. 54. (Hereafter referred to as Kauffman, Hickok.)

(7) PA. Archives, Series 3, Vol. 22, p. 757

THEIR Peters Creek Baptist Church was a strong thread
CHURCH running through the lives of Robert and Dorcas,
their children and grandchildren. The elder Esteps
were referred to as "worthy members." Their son, Ephraim, was
an elder and an ordained minister. Their son James--our
ancestor--was to be the church's minister for almost twenty
years.

Frontier churches began with a few people meeting in a
home for Bible reading, prayer and discussion. A leader would
be chosen from the group and occasionally a traveling missionary
stopped by to add his theological expertise and encouragement.
The denomination at that time had no central hierarchy to
assist. Each congregation was on its own.

How long the congregation worshiped in the house on Estep
land is not known, but Washington County records show that in
1783 "the society petitioned that a road might be opened from
McKees Ferry to the Peters Creek Meeting House." The church
history continues, "This road would enable members living at
the junction of the Monongahela and Youghiogheny Rivers to
travel to church with greater ease and shows that distance did
not greatly hinder church attendance when distances were great
and travel mostly on foot."

On 10 September 1788, the congregation purchased a site
on the Cox farm, adjacent to Estep land, and a log church was
built which was used until 1810. The next building, also of
logs, was used until 1832, the year of Robert's death.

Rev. David Phillips, known as Preaching David Phillips,
became famous as a clergyman of the frontier who shepherded
many a small group of Christians until and after they became a
congregation. It was he who served the Peters Creek Church as
minister from 1781 to 1824 and had a profound influence on the
Estep children.

By 1794, the church had two branches, one at Library, the
other at Elizabethtown. The church at Library survives today
as a thriving congregation.

SERVICE IN THE Robert "Eastub" was a private in Captain
REVOLUTION Zadock Wright's Company, Second Battalion,
Washington County Militia, where fellow
soldiers were the brothers James and Thomas
"Kildue." A brass marker on Robert's grave in the cemetery at
Peters Creek Church proclaims his service.

National Archives in Washington could supply no record,
but the published Pennsylvania Archives show Robert called to
rendezvous in January, March, June and September of 1782.⁸

(8) PA. Archives, Series 6, Vol. 2, p. 27, 28, 37.

(If he served in prior years, before Washington County was established in 1781, it would probably have been in Westmorland County, but no such record was found.)

These war years were times of great danger. Settlers' pleas for protection from the random attacks by Indians were increasing, children were kidnapped, homes and crops burned, whole families killed, and settlements wiped out, largely at the instigation of the British.

In October, 1781, the State of Pennsylvania ordered Washington County to raise an additional militia company and to complete ranks of existing companies.



That year, "On December 29, John Canon, Esq., was given an order for supplying militia and rangers of Washington County which may be employed for the defense of the frontier with one pound of bread, one pound of beef or three-quarters pound of pork, and one gill of whiskey per day; and one quart of salt and two quarts of vinegar for every 100 rations; also soap and candles. Canon was to receive twelve pence per ration."⁹

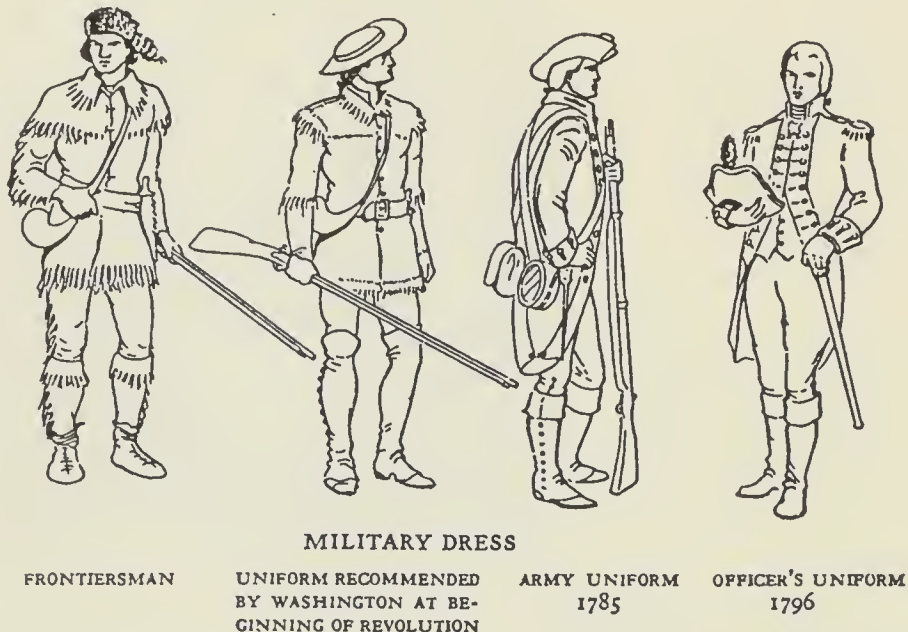
Each man was to be supplied with a coat, waistcoat, overalls, hat, two shirts, two pair of shoes and a blanket. Ammunition budgeted for the new company for the year 1782 was 500-weight of gun powder, 1000-weight of lead, and 1000 flints (pieces of flinty rock placed in the gun to produce a friction spark).⁹ Men provided their own guns, horses, and other equipment, such as cooking utensils to be used while on patrol. Enlistment times were short, leaving men free to return home to plant or harvest crops.

At the end of 1782, the long and exhausting war with England was drawing to a close. The British had "called in" the Indians. The state's bounty of twelve pounds for taking an Indian scalp, imposed in April, 1780, was revoked in

(9) McFarland, p. 29

March, 1783, and the lieutenant of Washington County militia was ordered to call out no more militia after current enlistments expired.

However, the Indian attacks did not cease and the militia continued to serve.



ROBERT ESTEP'S WILL Robert Estep died June 15, 1832, age 83 years. In his will, dated December 29, 1829, he laid out an intricate plan to assure that "my beloved children Jemima Dailey, Mary Gaston, Nathan Estep, Elizabeth Holmes, Ruth Potter, John Estep, James Estep, Ephraim Estep, Thomas Estep, William Estep and Joseph Estep should share equally and alike all my estate."

Remarkable it is that in that day of primitive medicine and unconquered diseases, eleven of thirteen children should have survived to mid-life!

After the usual legal preliminaries, he begins:

Whereas a bountiful Providence has bestowed on me a portion of worldly goods, more than sufficient for my necessities of my few remaining days, it is my will and pleasure that when my body is committed by Christian burial to its kindred earth and my soul returns to God its Maker, that they (my worldly goods) may be disposed of in the following manner: viz....

He first specifies bequests for the two children of his deceased son, Elijah: Robert Estep \$53.33 and Dorcas Beaty \$26.66.

Then came designated parcels of land for the three sons who had worked his acres with him. Boundary descriptions show that the federal surveying project had not yet reached this region.

ITEM: It is my will and pleasure that my son William should have that portion of my land which lies north of Peters Creek from my Eastern boundary as far West as the big run betwixt me and my son Nathan, which run is to be his western boundary.

ITEM: It is my will that my son Nathan should have that portion of my land which lies North of Peters Creek and West of the portion assigned to William from the mouth of the big run up and along the Creek to Thomas's line, thence to Gaston's line, thence Northwesterly to the end of my claim.

ITEM: To my son Thomas I assign that portion of my land which is included within the following lines: viz. Beginning at a burr-oak and wild cherry tree which stand together on the South bank of Peters Creek, one of which is marked with notches on two sides and the other with blades, and running thence up and along the bank of said Creek forty feet to a Post, thence a straight line Southeast by South, until it intersects Robert James's (a neighbor) line, thence along said line until it intersects Gaston's line, thence along said Gaston's line to Peters Creek, thence down and along said Creek to the place of beginning.

Robert further specified:

Each of the Legaties is to have privilege to join a mill-dam, the breast of which shall not exceed three and three-fourths feet in height, from the common bed of said Creek, at any place opposite his own ground....

ITEM: No one of the Legaties is to cut any timber on any part of the land but such as will be indispensably necessary for the use of the premises.

ITEM: Coal banks that are or may be opened on any part of my land shall be equally free to all my heirs and to none else.

And for his widowed daughter, Ruth Potter, this provision:

ITEM: It is my will and pleasure that my Daughter Ruth should have an acre of ground at any corner of said last division (Thomas's) of my land which she may choose, on which shall be erected at the expense of my estate,

and put in decent, livable repair, a one-story frame house sixteen feet square, which she is to enjoy during her widowhood. In the event of her marrying again it will revert to Thomas.

Robert then added instructions how the land not assigned was to be distributed and equalized in value among other heirs. Son James chose a portion of that and lived on it for the rest of his life.

Robert and Dorcas are buried in the cemetery adjacent to Peters Creek Baptist Church in Library. The dates for Dorcas are too worn to read, but since she is not mentioned in the will she was doubtless gone before 1829.

Robert Estep, frontiersman, had rooted himself and his family firmly in the new nation and had kept his acres and his family intact.

He and Dorcas had lived through the founding of the new nation which had survived a war, had adopted a constitution in 1787, inaugurated its first president in 1789, and by the time of Robert's death its twenty-three states reached all the way to the Mississippi River.

CHILDREN OF ROBERT AND DORCAS ESTEP

Descriptions of the brothers and sisters of our direct ancestors ("branches" on the tree) are brief, but, put together, they may help to create the picture of a family's development, its moving about and changing as America changed.

Robert's land, though divided into smaller pieces, appears to have been kept within the family for a second generation, and parts of it for a third. Property values on the census show Estep sons to be prosperous, when compared to neighbors.

JAMES, born 1882, became a minister and physician. His story is told in the next chapter.

NATHAN is referred to in county histories as Robert's eldest son. Born in 1775, he died 4 December 1856 and is buried in Peters Creek Cemetery. He married Rachel Daily (born 1771), lived all his life on his father's land and left no descendants.

WILLIAM died in the 1840s, leaving a widow, Lydia King (born 1797 in New Jersey) and three children: Jane, born 1830; Joseph 1833; and James King 1836. Lydia and Joseph operated

William's farm after his death. In time the son Joseph inherited the farm and with his wife, Caroline, lived out his life there. He died in 1913. Their children were Hattie, born 1866; and James 1868.

THOMAS, born about 1791, died in 1873 and is buried in Peters Creek Cemetery. His life was spent on his father's farm on a portion of it adjoining his brothers Nathan and William. His wife died before 1850. A daughter, Elvira, born in 1830, is the only known child.

JOHN, born about 1792, appears to be the only son who moved further west. Drusilla Kiddoo says John lived in Belmont County, Ohio. This part of the Northwest Territory had been opened for settlement about 1794 and other Esteps would later follow John there. Some settled also in Harrison County.

EPHRAIM was born about 1788 and on 10 March 1813 married Susanah Casmir. Their children were Mary (Hall); Joseph, a wagon maker; William C. born 1820; David Phillips; Dorcas (Marquis); Elmira (Sheets) born 1844; Harriet 1830; Ephraim, Jr. 1831; and Robert 1835. Susanah died in February 1835.

Ephraim's career closely paralleled that of his brother James. A history of Somerset Township¹⁰ says this of him:

The first physician to settle in Somerset was Dr. Ephraim Estep...This was in 1807, and after he had studied medicine and fitted himself for practice in Allegheny City, then but a small settlement. He remained in Somerset Township for three years and then returned to Allegheny City.

Besides studying medicine, Dr. Estep was the first pastor of the Baptist Church here. After his return to Allegheny City, he followed both professions of medicine and ministry until his death.

In 1823, at the county court house in Washington City, he was on the founding committee of Western Abolition Society, a group of citizens "who by common sympathy were united in the idea that the holding of any part of the human race in bondage was a crime, and that Negro slavery was a blot upon the fair name of the republic."¹¹

In 1850, Ephraim was living in Brighton Borough, Beaver County with children Harriet, Ephraim, Jr., and Robert. The farm he had inherited from his father was willed to his daughter Elmira (Mrs. Robert Sheets), who was still living there in 1910. Elmira had a son Harry, born 1877.

(10) HISTORY OF WASHINGTON COUNTY, PA., Boyd Crumrine, Ed. 1882 p. 546. Hereafter referred to as Crumrine.

(11) Crumrine, p. 947

JOSEPH, born about 1798, died in 1838. Drusilla Estep Kiddoo's record says he died in Pittsburg. His wife, Louise, died in 1869. They are on a Washington County cemetery list.

ELIJAH did not appear in any record except the mention in his father's will of a bequest to his "deceased son Elijah's children."

WILLIAM, another son by this name, probably died in infancy.

JEMIMA may have been the first child, having been born in 1774 or earlier. One record says she married first a Moses Crawford who died in 1830. She also married a Mr. Dailey. On the 1850 census she is living with James and Martha Smith near the Estep farms. Martha may have been her daughter.

RUTH, born in 1777, died 14 August 1872, in her 96th year, according to her grave marker in Peters Creek Cemetery. She married David Potter. Children, if any, are unknown. Her last years were spent with her brother Thomas's family.

ELIZABETH, born about 1786, died in 1873, age 87. She married a Mr. Holmes and is buried in Peters Creek Cemetery.

MARY married a Mr. Gaston, probably from one of the numerous families by that name in the area. In Robert's will her name came near the beginning of the list, so she may have been one of the oldest.



PETERS CREEK BAPTIST
CHURCH
Library, Pennsylvania
1980

JAMES ESTEP, MINISTER AND PHYSICIAN

1782 - 1861

A DOCUMENT
FROM HIS TIME

On 17 October 1867, six years after the death of James Estep, a memorial was erected in his honor at the Peters Creek Baptist Church in Library, Pennsylvania. The church historian there had no information about that event, but it probably was the impressive monument which marks Estep graves. A yellowed newspaper clipping,¹ with abstracts from a long discourse delivered on that occasion by Rev. David Williams, pastor of the church, reveals much about James and the way in which he was held by his contemporaries.

Here are its opening paragraphs:

"The Memory of the Just is Blessed" - Proverbs 10:7

Rev. James Estep, M.D., departed this life on February 26, 1861, aged 78 years. He was the son of Robert and Dorcas Wells Estep, worthy members of the Peters Creek Baptist Church. He had eight brothers and four sisters.... He was born on Peters Creek, in Washington County, Pennsylvania, but a short distance from his late residence where he ended his days.

He was converted to God by means of a sermon preached in the Peters Creek Church on the first Sabbath in 1801, by Rev. David Phillips, then the pastor... On the first Lord's day in April of the same year he was baptised and received into the fellowship of Peters Creek Church.

His first sermon was preached before the George's Creek Church to a full assembly on a week-day in the fall of 1804. After hearing the sermon the church licensed him to preach the Gospel of Christ, and shortly afterwards the Pigeon Creek Church called him to be its pastor, and he was ordained to the work of the Gospel ministry.

From that time until his death, during a long life, in many trials, in deep afflictions, in great and varied labors, and by ardent zeal for the cause of truth and the glory of God, he gave evidence of

(1) This clipping made available by Faith Ralston

the faith of God's elect, and made full proof of his ministry. He was known only to be revered, admired, honored and loved; and most by such as knew him best.

Few men ever bequeathed a richer legacy than he to the church or to his family. It was a good name, rather to be chosen than great riches.

This address may have the tinge of a eulogy, but the number of times James Estep's name was found in Pennsylvania histories in a way verifies the accolades given him then.

FAMILY OF JAMES AND CATHARINE ESTEP James's youth was spent on his parents' farm in Peters Township (later renamed Union). Sometime before 1810 he married Catharine Mefford² who was born about 1792 in New Jersey. She is believed to be the daughter of William and Sarah Mefford, who in 1840 were living close to, or on, the James Estep farm and are buried in Peters Creek Baptist Cemetery.

The birth order of the Estep children is not known, but from their father's will and notes recorded by the daughter Drusilla, their names are known to be:

Born
RACHEL (Referred to by Drusilla as her stepsister.
No explanation is known for this.)

WILLIAM ESTEP	
JAMES ESTEP, JR.	
DORCAS B. ESTEP	
ROXANA ESTEP	Ca. 1817
CATHARINE ESTEP	Ca. 1820
<u>DRUSILLA ESTEP</u>	1 April 1821
THOMAS R. ESTEP	Ca. 1830

These children spent most of their childhood in or near Mt. Pleasant, Westmorland County, where their father was a minister and physician.

The memorial statement quoted above also says quite elegantly of James, "In the social and domestic circle he was an incarnation of gentleness and goodness as a father, husband, brother, neighbor and friend. He tenderly loved little children and they dearly loved him."

In 1904, the daughter Drusilla dictated family information to her son Howard, and also to a granddaughter, Edith Kiddoo Seville. Mrs. Seville tells one story which has no particular

(2) The name Mefford on the census was also found as Mefferd. Her lineage is in the next chapter.

historical importance, but reflects a bit about life in the Estep parsonage.

As Edith recorded it:

She (Grandmother Drusilla) told that back of their home was an orchard, beyond it a creek, and on the other side of the creek a road. One day she and her sisters were in the orchard when they saw a young man and lady and a large sack of something all on the same horse, coming up the road. When they got opposite them, the young man got off the horse, jumped across the creek, came to them, and asked if their father was home. He was, so the man went up to the house. Then he went back to the creek, waved his arm, and called "Come on, Sally, he says he takes snits." (Snits were dried apples.) They met at the bridge, came down together and were married. They gave great-grandfather James two bushels of dried apples.

JAMES THE Rev. David Williams, in the memorial address above,
PHYSICIAN says of James, "In early life he made money rapidly
by the practice of medicine and gave it freely to
the promotion of the kingdom of God. His humane
feelings of compassion and kindness were a flowing fountain."

Histories say only that he studied medicine. He may have apprenticed with a local physician, or, like his brother Ephraim he may have gone to Allegheny City, across the river from Pittsburg, where some form of training was available.

His first practice was in Westmorland County. The 1810, 1820, and 1830 censuses show James living there in Mt. Pleasant. One record says of Mt. Pleasant, where James is mentioned as an early resident, "In 1810 there were about thirty-four houses in the village, all of which were built of logs. The first brick house was built in 1812."³

The War for Independence was long over, settlers were pouring in, but western Pennsylvania was still frontier territory. Church congregations were very small and ministering to them was a labor of love with little remuneration. James's living probably came from his medical practice.

A Westmorland County history describes the life of a physician as it was then:

(3) OLD AND NEW WESTMORLAND, Vol. II, Boucher, p. 485
Hereafter referred to as Boucher.

The work of a physician was very burdensome in this community then. The town was little more than a collection of log houses, with here and there a stone or brick structure built by the wealthier families. The country around was thinly populated....with no regularly built roads, no regular mails and no newspapers. Over these hills he rode on horseback, much of the time at night, and often through paths in the woodland. There were no drug stores in the county and every physician was compelled to carry with him a complete stock of remedies. These they carried in saddlebags which hung across the horse back of the saddle.

The physician was expected to draw teeth, to set broken bones, to amputate and bleed when necessary, and, indeed, to practice all branches of physics and surgery (he) often rode as much as twenty miles to see patients. It was a hard and laborious life.⁴

At some point in the 1830's James moved to Elizabethtown, in Allegheny County, where in 1836 he was one of three physicians and also pastor of the Baptist Church. It was a larger and thriving town with three schools, three churches, two hotels, and numerous mills and other businesses.⁵

In the seventy-fifth anniversary history of Peters Creek Church (1848), a Rev. Laudabaugh writes, "Dr. Estep was not a Doctor of Divinity, though he would have been worthy of that honorary degree by any college or university. He was a Doctor of Medicine and was a practicing physician previous to entering the ministry. He was a popular preacher and a welcome visitor in the homes of the members. He could give both spiritual and medical advice."

HIS MINISTRY During the settlement period of western Pennsylvania, Baptists were a loosely integrated group with no denominational structure comparable to the Methodists, and with no academic requirements such as were held by Presbyterians for their clergy. Each congregation was autonomous and ministers were men who, through their own inspiration and ability, rose to leadership. Before they could be ordained, however, they were required to prove to the existing clergy that they were "sound" Christians and convincing orators.

After his conversion at age nineteen, James probably studied with his pastor, the eminent frontier apostle, Rev. David Phillips.

(4) Boucher, Vol. 2, p. 105

(5) HISTORY OF ALLEGHENY COUNTY, 1889, Vol. I, p.106

There should be no doubt that James Estep's fifty-seven years in the ministry, though served in villages and very small congregations, was a distinguished one. The picture emerges of him as a father figure among young congregations, much as was the Rev. David Phillips.

His service to several churches was recorded in county histories. Pigeon Creek Baptist Church, in Somerset Township, was organized in October, 1803 with nine members. A year later James, at age twenty-two, became its first regular pastor. For several years services were held in a tent pitched on a member's farm.

A story was found of the first baptismal service in 1805, while James was pastor. At the close of the sermon, minister and congregation repaired to the water not far away. During the rite of immersion, a severe storm broke suddenly and lightning struck the tree under which the members had been gathered but shortly before, killing two horses. One can imagine the interpretation that was put on this event.⁶

Of the Salem Baptist Church near West Newton, it was said, "Dr. James Estep preached to this church in his youth, his prime, and in his old age...and served as supply and pastor almost half a century."⁷

He was minister to Smithfield and Union Town churches, giving one-fourth time to each. He gave more than a decade at Mt. Pleasant and Elizabethtown. At New Stanton he was "among those who assisted the church in protracted efforts." Later, he was to serve the McKeesport church in 1845-46. On the map these towns appear not to be more than thirty miles distant from one another, not an easy, but a possible journey for a minister on horseback.

About 1837--after his father's death--James, then in his fifties, moved his family back to the part of his father's land he had inherited. There he was to live for the remainder of his life as a physician, minister and farmer.

The Peters Creek Baptist Church built its first brick edifice at Library in 1832 at a cost of \$1250 and greatly improved the adjacent cemetery. Rev. David Phillips had been the minister from 1781 to 1824.

In 1838, after his return to the home farm, James Estep "was unanimously chosen pastor and served for nearly a score of years, until he became enfeebled by old age and was obliged to

(6) Crumrine, p. 939

(7) HISTORY OF WASHINGTON COUNTY, G. D. Albert, Editor, p. 263
Hereafter referred to as Washington Co., Albert.

resign."⁸

The years of his ministry were turbulent ones for the Baptists of western Pennsylvania. The democratic nature of Baptist polity permitted the clergy free discussion and a degree of variance in theology. But in the 1820's a bitter schism developed when two Baptist leaders, Rev. Alexander Campbell, and his father, the Rev. Thomas Campbell, began preaching unacceptable doctrines. In time, these men led their followers away into a new Christian (Disciples of Christ) denomination. Another prominent Baptist, Rev. Sidney Rigdon, allied himself with Joseph Smith, the prophet, and, with others, followed the Mormon leader west.

WESTERN PENNSYLVANIA HISTORICAL MAGAZINE says: "Into this crucible was thrown also the stable influence of such courageous and intellectual preachers as William Brownfield, John Corbley, James Estep and David Phillips."⁹

Rules of conduct for parishioners were rigid. Each denomination had its disciplinary methods. "Baptists usually pledged themselves to watch over each other's life and conversation and at their weekly business meetings passed judgment on their fellows."¹⁰

These Christians were a minority seeking to establish a moral way of life in a new territory where violence was ever-present and law was weak.

"Quakers, Presbyterians, and Baptists disciplined their fellow members for attending places of diversion, promiscuous dancing, getting angry and fighting and speaking unadvisedly, mischievous lying, and slander. During the earliest period most of the churches did not try to restrict the use of intoxicating liquors. For religious rites such as weddings, funerals, and christenings, liquor was considered essential. Total abstinence was expected of no one, not even of the preachers."¹¹

On the fiftieth anniversary of his ordination, James Estep delivered two addresses in the Peters Creek Church, reviewing his experiences and observations, and dealing especially with the Campbellite controversy. These addresses were printed in pamphlet form. They show, according to Dr. Laudabaugh, "that Dr. Estep possessed a judicial mind, was a clear thinker, and could express his thought in lucid and forceful form."¹²

(8) Crumrine, p. 892

(9) Vol. 19, p. 280

(10) Forrest, p. 443

(11) Forrest, p. 445

(12) 175th Anniversary of Peters Creek Church. One of these pamphlets is in the Pennsylvania Baptist Historical Society.

Returning to the discourse by Rev. David Williams which opened this story, it says of James:

He manifested uprightness of intention and oneness of purpose under all circumstances, and in all conditions of life. His own character, his peculiar individuality and originality were deeply stamped upon all he said and did and touched. In his well-balanced mind were blended the boldness of the lion and the gentleness of the lamb. He had but few peers in intellectual power. His understanding was sound, his judgment clear, his memory retentive. His movements were calm and gentle, and his patience known and read of all men. His powers of contemplation, discrimination and observation were unusual. His resources of knowledge and prudence were extensive and the Bible was almost as familiar to him as the alphabet.

All of these statements are about him, but one statement by him gives a glimpse into his spiritual nature. It comes from an address James gave on the fiftieth anniversary of his ordination which was included in the 150th anniversary history of the Peters Creek Church (1923).

On Saturday evening I had much liberty in speaking and an older brother imprudently complimented me for the excellence of my sermon when, instead of my giving the glory to Him, God, to whom it belonged, the demon of pride took possession of my heart. The next day--Sunday--we expected a large congregation and some ten or twelve persons were to be baptised.

Early in the morning I began to reflect on what should be my subject for the day. I found my mind dark as midnight; I knew the cause. I had not given Him from whom every good and perfect gift cometh, the glory that was due to His name. I retired to the woods to humble myself before Him and to implore His forgiving mercy. I got no answer. Later, it pleased God of His own goodness to remove the cloud of darkness and pour a flood of celestial light into my mind.

Rev. James Estep, M.D. died on 26 February 1861. The memorial address says: "He closed his life as he had lived, in humble submission to his heavenly Father's will. During his last days his sufferings were very severe, yet he endured them patiently without a repining thought or murmuring word...thus ended his useful life."

Nowhere is there any indication of James's or Catharine's appearance. Photography was invented in 1839 and by 1860 was widely used. Are some of the unidentified photos, taken in Pittsburg studios and found among family papers, likenesses of these two? And nowhere is there mention of Catharine,

though from her husband's will it is known she survived him.

HIS WILL James Estep's will is dated 6 February 1861. Its substance, omitting preamble and legal repetitions, is as follows:

I give and bequeath unto my beloved wife Catharine Estep, the entire use of the farm on which I now live, and all the household furniture, including my books, and whatever stock I may own at the time of my death, including grain in the ground or in the barn, to be for her own absolute and uncontrolled use and at her own untrammelled disposal during the term of her natural life.

I give and bequeath to my daughter Roxana Thomas the sum of \$500 for her own exclusive benefit... I give and bequeath to my daughter Dorcas B. Kean the sum of \$500 for her own benefit... (and) I give and bequeath to my daughters Rachel Whitset, Catharine Gaston and Drusilla Kiddoo \$300 each for their benefit.

I give and bequeath to Lucinda Davis¹³ (a colored girl raise in the family) the sum of \$100, to be paid to her in lieu of wages...

I give and bequeath to my son Thomas R. Estep, the farm on which I now live, subject to payment of the above mentioned bequests, and all that remains after the payments, to be for his own benefit... and to be at his own disposal. And I hereby require him to make payment of the aforesaid legacies in installments of not less than \$250 annually...

It is my request that my two daughters, Roxana Thomas and Dorcas B. Kean, as they are now widows, should receive their portions first. And I hereby constitute my daughter Dorcas B. Kean and my trustworthy friend, William McNary, the executors of this my last will and Testament.

Signed:

James Estep

Thus another Estep farm continued for a third generation in the family. The 1860 census shows value of James's property to have been \$5000, a sizable amount for that time.

(13) Lucinda Davis was mentioned on the census as a "darky servant."

CHILDREN OF JAMES AND CATHARINE MEFFORD ESTEP

DRUSILLA, born in 1821, married William Kiddoo and was the mother of Matilda Kiddoo Galloway. They became settlers in southern Illinois. Their story is told in a coming chapter.

JAMES and WILLIAM do not appear in their father's will. Their sister Drusilla's information was that they died in California, James of scurvy and William on the Euba River. They may have been young adventurers who followed the lure of the opening west. Were they among the gold seekers of '48? *yes, they were*

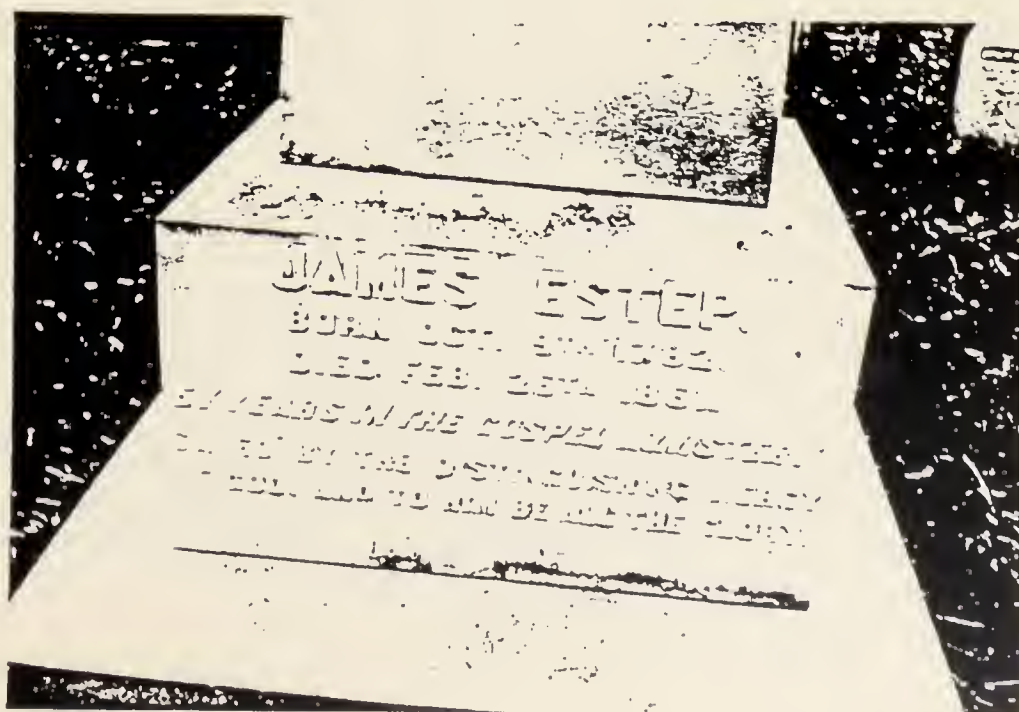
ROXANA, born about 1817, married a Mr. Thomas and was left a widow by age thirty, with children Amanda, born 1843; Harriet 1845; and Catherine 1847. In 1860 Roxana and children were living with her parents.

DORCAS, married a Mr. Kean. Nothing more is known of her. However, for her and also for DORCAS, Drusilla has the term Rev. It may mean that both married ministers.

CATHARINE, born about 1820, sometime after 1850 married one of the numerous Gaston men living in the neighborhood.

THOMAS R., born 1830, was the youngest. Even though he inherited James's farm--under what appear to be very restrictive terms--he does not appear on the 1870 census. Drusilla's notes say he died in Pittsburg, so he may not have pursued farming.

RACHEL WHITSET is referred to as a step-sister by Drusilla, by James as daughter. Nothing more is known of her and her name was never found on a census. Was it James or Catharine who had a brief first marriage?



CATHARINE MEFFORD ESTEP

and the

HOLTON-MEFFORD FAMILY

Generation One: This story should be classed as family lore.
HOLTON It comes originally from Drusilla Estep and begins with a man named Holton (or Holtan) who was her great-grandfather. She does not give his first name nor his wife's. The time is during the Revolutionary War; the place is New Jersey.

The story was told by Drusilla to her granddaughter, Edith Kiddoo Seville, in 1904. Here it is as Edith wrote it:

Catharine Estep's grandfather Holton was in the siege of Trenton. A general Ewell came to the Holton home and asked Catharine's mother, then a young girl, to hold his horse while he and his men searched the house. Guns were found so everything was confiscated and the family put into the basement to live.

That fall the general was killed and his wake was held in the Holton home. When the family was finally rescued by the arrival of General Washington and his soldiers, Catharine's mother said, "The finest music I ever heard was when Washington came."

After the war, the story goes, the Holtons moved to Westmorland County in southwest Pennsylvania. One of the occasional Holtons (or Holtans) that appear on the census of that area, beginning in 1790, may be this ancestor.

Generation Two: The Holtons' daughter, whose name is believed
MEFFORD-HOLTON to be Sarah, married first a British sea captain named Swaim who, according to Drusilla, "had ships and great property." They lived on Staten Island and in Trenton, New Jersey.

The child of this first marriage was THOMAS. Captain Swaim apparently died at a young age.

His widow then married a Hollander named Mefford, a saddler by trade, whose name is believed to be William.

Thomas Swaim grew up in the Mefford home. He became a judge, serving for twenty years in Trenton. He had four daughters and two sons, a lawyer and a minister. One daughter, Mary, was principal of a young ladies' seminary in Philadelphia.

Children of Sarah Holton Swaim's marriage to William Mefford were:

WILLIAM MEFFORD - who settled in Arkansas
HOLTON MEFFORD - a physician in Louisiana
CATHARINE MEFFORD - born in New Jersey in 1792 or 1793

Generation Three: Catharine Mefford married James Estep,
MEFFORD-ESTEP son of Robert, and lived in Union Township,
Washington County, Pennsylvania, near
Gastonville. She was the mother of
Drusilla Estep Kiddoo.

In genealogy assumptions are risky, but the basis for believing the Meffords to be William and Sarah are:
(1) William Mefford appears on the 1840 census living with or next to James Estep, the Meffords' ages then in the 80-90 year bracket. (2) Persons by that name are buried in Peters Creek Baptist cemetery. (3) Gravestones say William was born in 1760, died in 1849; Sarah was born 1759, died in 1843, making them of an age to be Catharine's parents. Efforts to find other proof failed so use of these names is based on these facts.

And so it was that the Holtons came to Pennsylvania, their daughter Sarah and son-in-law followed, and the Estep and Mefford families merged to become parents of Drusilla and grandparents of Matilda Kiddoo Galloway.

THE KIDDOO FAMILY

THE SCOTCH-IRISH IN EARLY PENNSYLVANIA

Drusilla Estep Kiddoo says in her notes that the Kiddoos came from Ireland, and their history in America confirms that they were of Scotch Presbyterian heritage.

SCOTLAND Migration of Lowland Scots to northern Ireland
TO ULSTER (Ulster) began in the late 1500's for both
 economic and religious reasons. The Reformation
 had been brought to them by John Knox and hundreds
of Scots had signed the Covenant to preserve their Reformed
Faith. As Protestants, they had, understandably, endured much
persecution from the Catholic Church. When King Henry VIII broke
with the Church of Rome and the Church of England was established,
a new but equally heavy form of repression began.

Southwestern Scotland had become overwhelmingly Presbyterian
and the best promise of religious peace lay across the narrow
neck of ocean in Ulster. Scots moved there in great numbers.
By 1641, there were 100,000 in their new land. In Scotland they
had been the poorest and least educated, but they were hardy,
frugal and aggressive. Their farms and businesses prospered.
But their good fortune lasted only through two or three genera-
tions.

By the year 1660, they were no longer allowed to own ships
and engage in maritime trade. Commerce with the American
colonies was forbidden. In 1665, laws forbade shipment of dairy
products, their chief industry, to England, and in 1696 a new
law forbade importation of goods from the American colonies.
The Test Oath Law of 1689 stipulated that only members of the
Church of England could inherit property from parents and only
the state church could establish schools. Under the Act of
Toleration, only adherents to the Church of England could hold
public office or be employed on public works, and by the end of
the century monstrous taxes were crippling their linen and woolen
industries.

Periodic famine and the practice of rent-racking (shortened
leases, with a large rent increase each time) added to their
despair.

TO THE Consequently, in 1717, the first major migration of
COLONIES disheartened and angry Scotch-Irish to the American
 colonies began. They came by thousands. Many
settled in eastern Pennsylvania, but they did not linger in the
coastal areas or in cities as did some other groups. They pushed
inland and staked out farms, sometimes invading lands still held

by Indians or otherwise not for sale.

Many were drawn to Pennsylvania by the promise they had heard of religious freedom in William Penn's "plantation." One Philadelphia official in 1729 wrote, "It looks as if Ireland is to send all its inhabitants here...The Indians themselves are alarmed at the swarms of strangers, and we are afraid of the breach between them, for these Irish are very rough on them."¹

They continued to come. Between 1717 and 1776, half a million Ulstermen had migrated, an estimated 250,000 to Pennsylvania. Many came as indentured servants, and unlike most other nationalities, the Scotch-Irish came as families and not as church groups or organized companies.

The Scotch-Irish were not popular immigrants. They did not mix with other groups. So numerous and feisty did they become that land agents in Lancaster County were ordered to sell no more land to them.

By the 1770's, desirable land on the eastern side of the Alleghenies was becoming scarce and the late-comers packed across the hills and through the forests to the unsettled west.

These Scotch-Irish had no love for England. During the Revolution they were, almost to a man, ardent Whigs. Their numbers in the Continental Army were not large. They were found more often on the frontier as militiamen fighting Indians and Loyalists. Their reputation as fighters was such that George Washington was quoted as saying that if he lost everything else he would hold the mountains with the Scotch-Irish.

These Scotsmen were not about to be dispossessed again!

(1) A HISTORY OF PENNSYLVANIA, by Klein and Hoogenboom, 1973.
p. 40

Facts for this brief summary are from:

Klein and Hoogenboom (above)
BRANCHING OUT FROM ST. CLAIR CO. (ILL.), "The Scotch-Irish,"
by William Ross Cooper, and "Scotch-Irish in Scotland,
Ireland and America," by Dr. Harold Meyer. Vol. 6, No. 2,
p. 40-43 and 81-86.

PRESBYTERIANS IN WESTERN PENNSYLVANIA

A paper read before the Lancaster County (PA.) Historical Society in 1903 carried this thumbnail tribute to the Scotch-Irish of colonial days:

The Scotch-Irish Presbyterians in energy, enterprise, education and intelligence were the peers of any of the colonial settlers; in love of civil and religious liberty they were excelled by none; in the struggle for religious freedom they were ever on the side of the people. Their republicanism and patriotism were never questioned.

Pennsylvania owes much of her grand history to the fact that many of her colonists were Scotch-Irish Presbyterians. The Declaration of Independence was their work. King George thought so when he denominated the American Revolution the Presbyterian Rebellion... "It is," he said, "these pestiferous Presbyterians. They are always in unrest, and will be in unrest until they are wiped out." ²

The eastern side of the state had been settled for many years before the Revolution. Several denominations had set up governing bodies, including the Presbyterians. In 1717, these Presbyterians had established in Philadelphia the first theological seminary in America, and wherever a cluster of Scots settled a church was organized.

Early in the Presbyterians' sojourn in Pennsylvania another aspect of the denomination emerged: its schools, sometimes called academies, or Latin or classical schools. For more than a century these schools accompanied the church as it moved into the West.

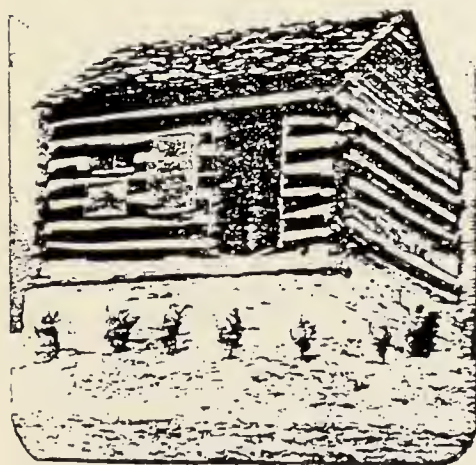
WASHINGTON COUNTY Missionaries were being sent out from the East to minister to military outposts and settlers in scattered cabins. Catholics came in 1754, Moravians by 1767, followed by Methodist circuit riders, Lutherans and Baptists. In 1766, three Presbyterians visited Fort Pitt, Fort Bedford and any inhabitants en route.

The first Presbyterian minister to come and remain in Washington County was Dr. John McMillan, who was to become known as The Apostle to the West, a founder of churches and

(2) Vol. VIII, No. 1 of the Lancaster County Society's Journal

schools. Born in 1752 in Chester, Pennsylvania, of Scotch-Irish parents, McMillan was a graduate of Princeton College and Pequea Seminary (both originally Presbyterian Latin schools) in Lancaster County. His first missionary journey in 1775 brought him to Washington County. In his fifty-eight year ministry, this missionary-on-horseback, in addition to his own parish, traveled a circuit as preacher and inspirer to small house meeting groups, nurturing them into congregations. One of these was Bethel Church (the Kiddoos' church) in what is now Bethel Park, Allegheny County.

While other denominations, such as Baptists and Methodists, made conversion and inspiration the chief requirements for their clergy, Presbyterians brought with them the long tradition of a well-educated minister. No matter how small the congregation or inadequate the facilities, the educational requirements were the same. The frontier was wide and mission boards were strained to provide the men needed. New congregations often waited several years for a minister.



McMillan's Log Cabin School, the oldest existing school building west of the Alleghenies and the forerunner of Jefferson College, was founded in 1785 by Dr. John McMillan. McMillan, who organized many of the churches in the region and was closely associated with Washington Academy, Washington College, Canonsburg Academy, and Jefferson College, first instructed a group of young men in Latin and Greek who had studied with Rev. Thaddeus Dodd and Rev. Joseph Smith until shortly after the academy was opened at Canonsburg. In 1895 the log cabin was moved to the grounds of the present Canonsburg Junior High School from its site at the McMillan farm, where a great oak still stands near the site of the old manse.

Dr. McMillan saw the need for a locally trained clergy, and in the 1780's he established on his own property his Log Cabin Latin School. Among his students he watched for promising young men whom he instructed in Greek, Latin, literature, philosophy and theology. His school grew into Canonsburg Academy and later Jefferson College.

Another Presbyterian, Thaddeus Dodd, established a Latin school which grew into Washington College. The two schools later merged as Washington and Jefferson College.

This educational philosophy was expressed by an anonymous poet:

Dread not the skeptic's
puny hand
When near the school the
church spire stands,
Nor fear the bigot's
blinded rule
When near the church spire
stands the school. }
3

Until 1834, Pennsylvania had no free public school system, which left even the basics to parents, churches and such township schools as existed. Here the minister had a role to play.

Presbyterians expected their minister to devote full time to his profession. Records show one congregation's agreement to pay 120 pounds per annum, half to be in merchantable wheat at five shillings per bushel. Another was to pay \$204 and 100 acres of land. The truth was that many Presbyterian ministers were also, of necessity, farmers.

NOTE: Much of the information about the Kiddoo family that follows comes from the two previous family histories, but a surprising amount of additional information was found in Pennsylvania county histories. Family papers also yielded some.

THE KIDDOO FAMILY, 1780-1981, by Bette Butcher Topp, is a comprehensive study of James Kiddoo and his descendants. It is a much expanded and updated work based on the extensive research by the Rev. Kiddoo Simmons, which he published in 1938.

Another source which proved valuable was THE HISTORICAL NARRATIVE OF BETHEL PRESBYTERIAN CHURCH, 1776-1951, which Ann Connors, Bethel Church historian, generously provided.

JAMES KIDDOO, SCOTCH-IRISH IMMIGRANT

1762 - 1823

CALDOE WAS James Kiddoo was born in Ireland in 1762 to
 THE NAME Scottish and John Knox Presbyterian parents.
 Kiddoo P. Simmons, the first Kiddoo historian,
 estimated 1780 or 1781 as the probable time that James, with his
 mother, brother Thomas, and sisters, arrived in the American
 colonies from northern Ireland.

In a sketch by Mary Barr Robinson,¹ granddaughter of James, she says the name was originally CALDOE but that James's sons changed it to Kiddoo. Early records show a variety of spellings, some with the L-sound, but within a half-century the Kiddoo spelling had been established. One can easily imagine the Scottish burr transforming Caldoe to Kildue to Kiddoo. The Bethel Church history further confirms this fact when it identifies "Liberty" as a farm owned by James Kiddoo. The land record carries the name Caldoe. (See page 41.)

THE RECORD The 1790 census shows James Killdoo in Allegheny
 County (formerly Washington County) with one
 male child under sixteen and five females,
 including wife. Listed next to James was Thomas Kildoo with
 three males under sixteen, one over (himself) and four females.

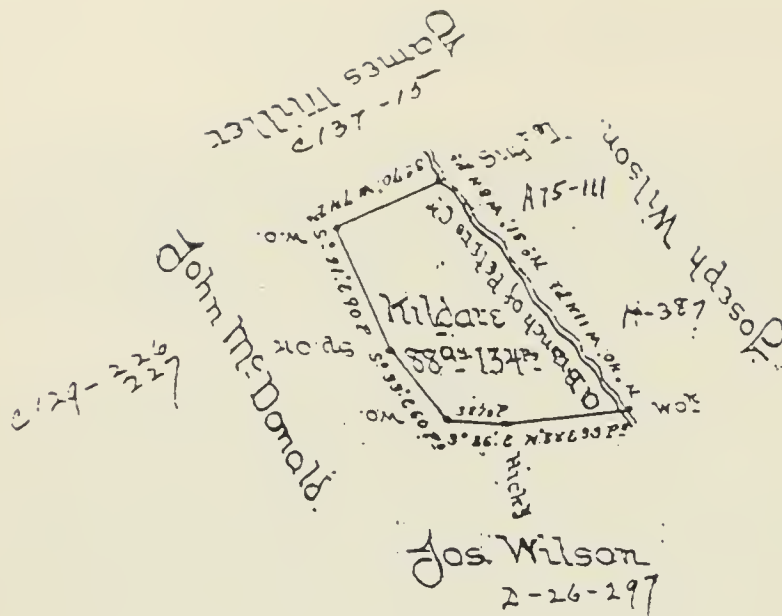
However, on a nearby page is a Thomas Caldoe with two males under sixteen, one over (himself) and four females. Did a relative also come who kept the original spelling?

Ten years later James is in Mifflin Township with three sons and seven females, including wife. Thomas is not listed, but a Sarah Kadoo, as head of family, is in St. Clair Township with three males and two females. Had Thomas died and was Sarah his widow? Or was this Thomas's mother?

Kiddoo Simmons could find no evidence that James's brother Thomas Kiddoo left male descendants. At this point Thomas disappears from the picture.

KIDDOO LAND In 1788, James at age twenty-six purchased land
 in Mifflin Township (later renamed Snowden).
 An early document (next page) shows "A draught of a survey
 called 'Kildare' situate on the waters of Peters Creek in

(1) Bette Topp's 1981 Kiddoo history, p. 291.

P31-365
(1946)

A Draught of a Survey called "Killdare" situated on the Waters of Peters Creek in Washington County containing 850 x 154.75 and the usual Allow^{ce} for Roads &c executed July 12th 1788 in Pursuance of a Warrant granted to James Killdare for 100 A^c dated Apl 1st 1788 -

Presley Nevill } D.S.
Mattw Patchie }

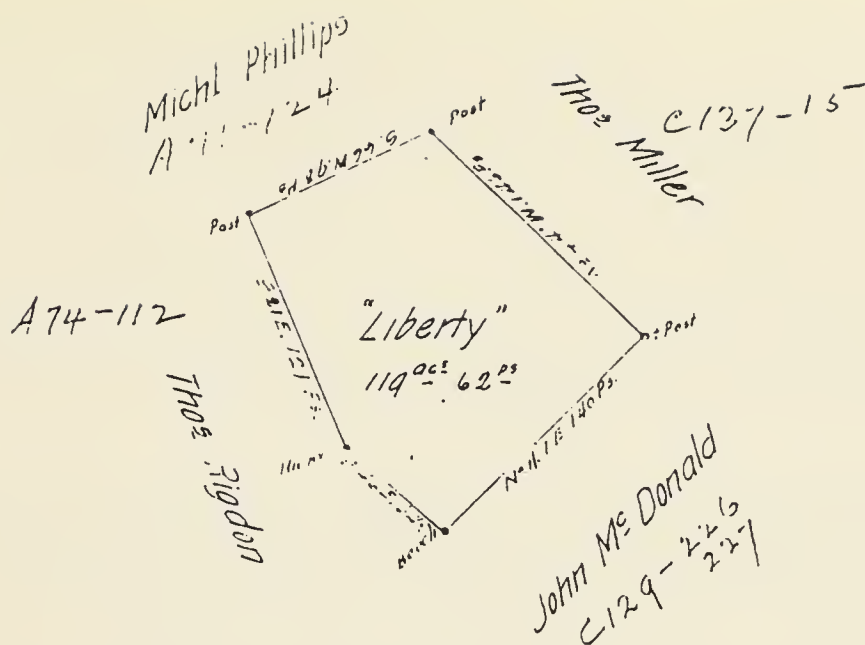
Jno. Lukens Esq. S^{er}gent

(now)

Allegheny County

IN TESTIMONY that the above is a copy of the original remaining on file in the Department of Internal Affairs of Pennsylvania, made conformably to an Act of Assembly approved the 16th day of February, 1833, I have hereunto set my Hand and caused the Seal of said Department to be affixed at Harrisburg, this twenty-fifth day of July 1905.

Secretary of Internal Affairs



A Draught of a Survey called "Liberty" situate on the waters of Peters Creek in Allegheny County containing 119^{acs} 62^{ps} & ye Allow^{ce} executed Oct^r ye 3^d 1790 in Pursuance of a Warr^t granted to Jas. Caldoe for 100^{acs} dated Sept 3^d 1790.

Presley Nevill D.S.

Danl Brodhead Esqr S. G.

IN TESTIMONY that the above is a copy of the original remaining on file in the Department of Internal Affairs of Pennsylvania, made conformably to an Act of Assembly approved the 16th day of February, 1833, I have hereunto set my Hand and caused the Seal of said Department to be affixed at Harrisburg, this Twenty fifth day of April 1904

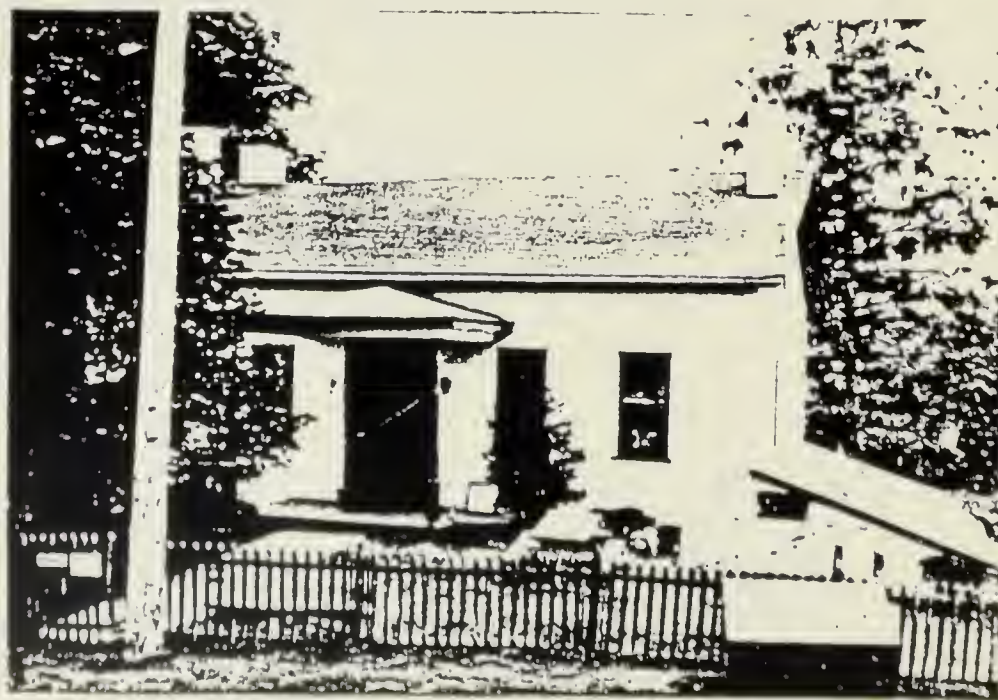
Secretary of Internal Affairs.

Washington County containing 88 acres, 134 perches, and the usual allowances for roads, etc., executed July 12, 1788, in pursuance of a warrant granted to James Kildoe for 100 acres dated April 1, 1788." Purchase price, paid to the State of Pennsylvania, was ten pounds per one hundred acres.

This is thought to have been the first parcel of what the Bethel Church history called "an extensive plantation on the Brownsville Road." Kildare remained in the family for 126 years, until sold by James's grandson, William J. Kiddoo, in 1914. In 1928 it was purchased by Allegheny County and incorporated into the county's South Park.

Located about ten miles south of Pittsburgh, the park is a 2200-acre complex of museums, athletic fields, fairgrounds, golf courses, a game preserve, and picnic, swimming and camping areas. "The Old Kiddoo Homestead" is identified there as an historic landmark. The second home (stone) and third (brick) are restored, the third now used by park personnel. The Old Homestead is on the south side of Kings School Road near Library and Stoltz Roads.

Kildare was joined on the north by the farm of Oliver Miller, a name and place important in this story. The Miller Homestead is also inside South Park. It is a large stone house which was the home of five generations of Millers until 1927. It is



Third home of James Kiddoo
now in Allegheny County South Park

known as the Old Stone Manse and houses a museum operated by the Oliver Miller Homestead Foundation.

In 1788, county lines were re-drawn putting James Kiddoo's land in the new Allegheny County. The Estep farm remained in Washington County, close to the line. Thus, they were but a few miles apart, both on Peters Creek but in different counties.

THE FAMILY The first wife of James Kiddoo was Elizabeth, who died in November or December, 1784 and is buried in the oldest marked grave in Bethel Cemetery, adjacent to the church. She bore three daughters.

James, age twenty-two, then married MARY TIDBALL, age about sixteen, daughter of William Tidball, on 4 January 1785.² Mary gave birth to twelve children over the next twenty-two years. The story of her ancestry is told in the next chapter.

The list below was found in the Bible of Sarah McConkey, a granddaughter of James and Mary Kiddoo, who grew up on the old Kiddoo Homestead.³

Born to Elizabeth and James Kiddoo:

	<u>Born</u>	<u>Died</u>
ELIZABETH	January 1782	
MARGARET	10 June 1783	4 March 1869
ELIZABETH	28 Nov. 1874	

The two Elizabeths probably died in infancy for they do not appear later. Their mother may have died in childbirth.

Born to Mary Tidball Kiddoo and James:

JAMES, JR.	18 April 1786	20 Nov. 1862
MARY MARGARET	27 May 1790	after 1800
JANE	27 May 1790	30 Oct. 1836
NANCY	15 May 1792	23 April 1837
<u>THOMAS</u>	10 June 1794	16 Dec. 1874
JOHN	22 March 1796	Sept. 1853
ISABELLE	10 Feb. 1798	-
FANNY	11 January 1800	13 July 1831
DAVID	11 January 1802	1863
SAMUEL	1 Dec. 1803	5 Jan. 1850
BETSY	24 Oct. 1805	-
JOSEPH	6 Feb 1808	11 Aug. 1870

(2) This is a very short time between Elizabeth's death and second marriage. May be an error.

(3) List from Kiddoo P. Simmons 1938 history, p. 2

Mary Tidball's parents, with the Oliver Miller family, crossed the mountains from Chester County, Pennsylvania, about 1772--possibly earlier. The Tidballs and Millers had owned land in the East and may have had quite adequate household goods there, for Mary was the descendant of a wealthy English family. However, the fortunes of Mary's family had changed and few Pennsylvania emigrants brought their goods west with them.

One indication that these families may have had more "worldly goods" than some of their neighbors is that young Oliver Miller's first log house, built in 1773, had a shingle roof. The only one of its kind in the region, it was known as "the shingle roof house."

James's Presbyterian tradition of education and Mary's English well-bred heritage may have given their children educational advantages. They learned to read, probably at their mother's knee and from the Bible, and were canny with figures. The church was central in the family's life.

MILITARY SERVICE That James and Thomas Kildue were in this southwest Pennsylvania area in the early 1780's is confirmed by their record of service in the Washington County Militia, Second Battalion, which shows both to have been privates in Captain Zadock Wright's Company. One or both was called to rendezvous in January, March, June and September, 1782, as was Robert Estep. The Pennsylvania Division of Archives and Manuscripts shows James also to have been in Captain William Bruce's Company from June 14 to July 14 that year.

On Sunday, August 10, 1980, as part of a reunion of Kiddoo kin, a Revolutionary War Marker was placed on the grave of James Kiddoo in Bethel Cemetery. The marker and ceremony were a joint effort by Faith Jacobson Ralston, a sixth generation descendant, and the Bethel Fife and Drum Chapter of the local DAR. The family was honored at the Bethel service that morning and at a reception afterward. In the afternoon many visited Kiddoo sites in South Park. Family members came from Wisconsin, Illinois, Maryland, Florida and other states.

BETHEL PRESBYTERIAN CHURCH The 1936 history of Bethel Church says, "James Kiddoo was one of the most respected and influential citizens within the bounds of Bethel congregation. He and his descendants have occupied a prominent place in this church. He was ordained an elder about 1795 and served for twenty-eight years." Sons were also elders.

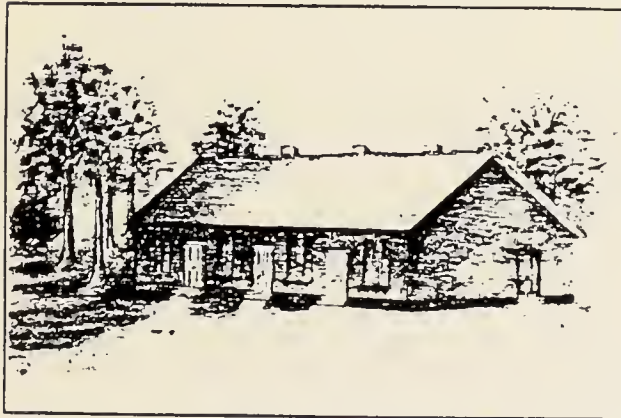
Bethel Church has a history which closely parallels the Esteps' Baptist church--and most others on the frontier.

It was organized on 5 November 1776 in the shingle roof home of Oliver Miller at the headwaters of Peters Creek, the site now "The Old Stone Manse" in South Park. The missionary presiding was young Rev. John McMillan.

The congregation called itself the Peters Creek Presbyterian Church. The church's 1951 history describes that first meeting: "Ranged around the room were the trusty rifles which the settlers carried for protection against the frequent and murderous assaults by their Indian foes."

For seven years, until the first minister came in 1783, they were led by elders, yet during this time, in 1779, a log church was built which was used until 1826. It had no stoves, and for their comfort members brought their charcoal foot warmers with them. Close by was the security of Fort Couch.

By 1785 the congregation had divided into East Peters Creek, which became Lebanon Church, and West Peters Creek, Bethel. A second edifice, of brick, was built and served until 1854. It was during the earlier period above that another ancestor of this family, the Rev. William Woods, was pastor.



SECOND CHURCH

This second church was said to have been able to seat 800 on special occasions. But charcoal foot warmers were still needed.

THE WHISKEY REBELLION

As farms were cleared, yields of rye and corn far exceeded the needs of the local market. Grain was hard to transport because of its bulk, and the big market lay far to the east. A horse could carry only four bushels of grain, but twenty-four bushels converted to whiskey could be loaded onto one animal. Consequently, a great number of small farm distilleries sprang up. The tax was from nine to twenty-five cents per gallon, but in addition all stills were taxed and were to be registered. "Why," said the stubborn farmers, "should we be made subject to tax for drinking our grain more than eating it?"

The first protests came in properly called meetings, but as tax collectors persisted, tempers rose. Agents were often

escorted vigorously away, the hair of some was shorn, some were tarred and feathered, their homes burned.

When a penalty of \$100 to \$250 was imposed for failure to register a still, the wrath of protestors turned against any farmer who complied with the law.

James Kiddoo owned a still, which he had dutifully registered. Word went out that in three weeks there would not be a house standing in Allegheny County of any person who had complied with the law. Rebels' anger had been channeled by one John Holcroft, "Tom the Tinker," and true to their word, James Kiddoo was one who was visited several times. His still was broken into and several balls fired under it, fire was scattered over his house and fields and parts of his grist mill were taken away. But James persisted, and loudly denounced "the cowards who struck in the dark."⁴

Clergy of all denominations were, almost to a man, on the side of the law. Two Presbyterians who valiantly tried to hold members within reason and the law were Rev. John Clark, of Bethel Church, and Rev. John McMillan. Assault on a struggling infant republic, built on freedoms these immigrants had come to find, was a sin in their eyes.

In 1794, President Washington ordered out 12,000 soldiers to quell the violence. Rebels rounded up were required to sign the Oath of Allegiance in order to regain rights of citizenship. Many pastors, including Presbyterian, required the same oath before "sinning" members were again permitted privileges of the church.

BETHEL CHURCH The burying ground for church members was
CEMETERY established about the time the first building
 was erected. Since each edifice has been on
or near the original site, the cemetery is still close to the
church. For many years, however, it has also served the
community and now covers some seventeen acres.

The oldest graves have lost their identification. James, who died 30 September 1823, is buried beside his first wife, Elizabeth, and Mary who died 5 January 1847. Graves of many other Tidballs and Kiddoos, some under not easily recognizable married names, are there.

(4) This story found in several places, including the church history, but chiefly in Forrest's HISTORY OF WASHINGTON Co.

THE WILL James Kiddoo's will is dated 16 August 1823, a few weeks before his death at age sixty-one during an epidemic of dysintery. The hardiness of this family can be seen in the fact that thirteen of fifteen children survived infancy and twelve were alive at their father's death.

James had purchased several farms in Allegheny County and had also invested in land in the newly opened Ohio Territory. His son James, Jr. is not mentioned in distribution of this land, but earlier researchers thought he may have received his share when he settled on a farm some distance east of the homestead.

Besides his land James left \$1,068 in notes and due bills, plus personal property appraised at \$739. The worth of those 1823 dollars can be seen in values placed on items:

Eight day clock	35.00
Cupboard and contents	11.00
One case of drawers	10.00
One looking glass	3.00
One bureau	6.00
Household and Kitchen Furniture	19.00
Saddles and bridles	15.00
Horse Geers	10.00
Books	8.00
Five beds	51.00
40 pounds of wool	14.00
One wagon	15.00
Farm utensils	14.00
Two silos and vessels	100.00
Three beehives	1.50
Seven horses	133.00
Ten head horned cattle	81.00
15 sheep	1.00
24 hogs	25.74
23 geese	4.31
87½ bushels of wheat	34.80
175 bushels of rye	35.00
Eight acres of corn	16.00
32 bushels of oats	4.00
18 tons of hay	85.00
One wind mill	5.00
One cutting box	1.50
Two saws	4.00 (5)

These excerpts from his will show the division of his considerable possessions:

(5) From Bette Topp's 1981 Kiddoo history

I give and bequeath to my beloved wife MARY a comfortable living of the place I now live on and her share of the ends of the house to live in, and it is my will that the personal property should remain in her hands under her management and disposal until her decease.

I give and bequeath to my daughter MARGARET or her heirs fifty dollars....to my son JAMES my watch ...to my grandsons JAMES and JOHN WILSON thirty dollars each..I give and bequeath to my daughter JANE sixty dollars...to my daughter NANCY sixty dollars...to my daughter FANNY forty-eight dollars and the lot of ground she now lives on...to my daughter ELIZABETH sixty dollars, a horse in saddle, two cows, and household furniture as the rest of the girls got, these articles excepting the money to be given to her out of the personal property when she needs them...and to my daughter ISABELLE sixty dollars. And the different sums of money to be paid after the decease of my Wife Mary, out of the personal property then remaining and if it should be insufficient, then it should come from the shares assigned to my sons equally.

Then, to his sons James designated:

I give and bequeath to my son THOMAS, the place on which he now lives, called Neigh's Place, if not more than his share...I give to my son JOHN the place he now lives on called Friend's Place... I give to my son JOSEPH the place I now live on.

As to my sons DAVID and SAMUEL, it is my will that when SAMUEL is twenty-two years of age that the above mentioned lands be valued together with my land in the Ohio state, excepting the buildings and improvements which THOMAS and JOHN have made on their places at their own expense...and if neither DAVID nor SAMUEL should choose to take an equal divide of the land in the Ohio state at the appraisement or valuation, it is my will that it should be sold and that each of them, viz. DAVID and SAMUEL, obtain a share equal to each of my sons here according to the valuation of their several places.

It is my will that my three youngest sons, viz. DAVID, SAMUEL and JOSEPH, should have each of them a horse and saddle and farming utensils or the value of them.

Repetitive legal terms have been omitted above.

Also as to DAVID it is my will that he be supported while at the learning by THOMAS and JOHN and SAMUEL, each contributing alike for that purpose and then this to be deducted out of his share.

Signed: JAMES KIDOO

In a codicil James changed the bequest giving his watch to his son James, giving it instead to his son David.

James Kiddoo, immigrant in search of economic and religious opportunity, had prospered well and, like his fellow frontiersman, Robert Estep, had offered his New World lands intact to the next generation.



Founded 1776

Bethel Presbyterian Church
In 1980's
2999 Bethel Church Road
Bethel Park, Pa.

CHILDREN OF JAMES KIDDOO

By wives Elizabeth and Mary Tidball

These brief sketches are intended to show only how the family dispersed, with hints of what kind of people they were, and how the family prospered. Much of the information is taken from the previous Kiddoo histories, but Kiddoo names were also found in several county histories and in Bethel Church histories.

MARGARET KIDDOO (1783-1869), only surviving child of first wife Elizabeth, married Robert McGoun. They had twelve children.

JAMES KIDDOO, JR. (1786-1862), first-born of Mary Tidball, married Mary Sherer and moved as a young man to a farm near Hilltown, Pennsylvania, not far from the Ohio line. All of their children were born there, but by the time these children were grown, the Northwest Territory was luring a new generation of pioneers, and one by one the young Kiddoos left to find farms near Joy and Aledo in fertile Mercer County, Illinois. In 1848 their parents joined them. The Peniel Cemetery, near old Peniel Church in rural Joy, has the graves of James, Jr. and numerous descendants. Many of the family still live in the area.

A grandson gave this description of James, Jr.: "These older people never used tobacco. My grandfather was a very close man. He was a very strict man. They never cut meat nor ground coffee on the Sabbath. He did not believe in looking in a looking glass--only to shave. I remember him to be a tall boney man. Grandmother was a small woman."

They had nine children. Hannah was the only one to stay in Pennsylvania. Richard, it is recorded, moved his family to Illinois in a covered wagon in 1842, driving 300 sheep with them. Three brothers and two sisters went west about the same time. James III pushed on west and had a flour mill in Abilene, Kansas. He was a church elder most of his adult life.

JANE and MARY MARGARET, twins, were born in 1790. Mary died in childhood. Jane married John Wilson and had two sons.

NANCY KIDDOO (1792-1842) married Matthew Morrow and lived in Allegheny County. They had six children, four of whom moved to Illinois and Ohio.

THOMAS KIDDOO (1794-1874) married Jane Woods in 1816. They became the parents of William Kiddoo and grandparents of Matilda Kiddoo Galloway and so are part of the ancestral trunk of this family tree. Their story is told in a later chapter. They continued to live in Pennsylvania.

JOHN KIDDOO (1796-1853) married Mary Barr about 1819. They began married life on the farm willed to him, but in 1836 John moved his family to Jefferson County, Ohio (possibly onto land mentioned in his father's will). There they were members of Island Creek Presbyterian Church. When John's health began to fail, he moved to Steubenville, Ohio, to assure the best possible education for his children.

Of their ten children, some moved farther west. Robert was a lawyer in Nebraska City, Nebraska. James was a rancher in Emerson, Nebraska. Fanny taught at Park College in Missouri and Hastings College in Nebraska. Eliza was also a teacher. Joseph was in the Civil War battles of Antietam and South Mountain. He retired as a Major General and is buried at West Point. Daughters Jane and Mary married ministers.

DAVID KIDDOO (1802-1863), who was provided in his father's will with means for an education, graduated from Jefferson College in Cannonsburg, Pa., and studied law. He married Elizabeth Ann Johnson and moved to Cuthbert, Georgia, where he was the first judge of Patula Circuit. He helped organize the Presbyterian Church there and was an elder.

Eight of their thirteen children survived infancy. Samuel and Thomas died in the Civil War. William David was wounded but was carried forty miles home by a family slave named Ringo. He later became a judge in the same circuit his father had served, and was also an elder in Cuthbert. John was a deacon for many years.

SAMUEL KIDDOO (1803-1850) married, as his second wife, Margaret Ralston, daughter of a Presbyterian minister. They lived on the Kiddoo farm that is now in South Park. Samuel's death at age forty-seven, in a fever epidemic, left Margaret to bring up seven children.

Their son William James, described as an "all-around good citizen," held numerous public and church offices. He operated the Old Kiddoo Homestead until 1914, when it went out of family ownership. Samuel R. studied at Bethel Academy, "read" medicine under a Dr. Wilson, and graduated from Jefferson Medical School in Philadelphia. He practiced in Bridgeville, Pa., and when he died in 1924 the name Kiddoo disappeared from western Pennsylvania. Daughters Martha and Margaret married physicians.

JOSEPH KIDDOO (1808-1870) married Matilda Patton (or Patterson). They farmed near Monongahela City, where he was an elder in the Presbyterian Church from 1857 until his death, and was "highly esteemed." They had no children.

BETSY KIDDOO (1805-) married David Morrow, and moved to Wayne County, Ohio, where they were prosperous farmers and owned a clothing store. They had eight children.

FANNY KIDDOO (1800 -) is thought to have married William Barr. ISABEL (1798-) is thought to have married a man named Wilson.

DR. WILLIAM BROWNHILL - THOMAS TIDBALL
 Ca. 1665 - Ca. 1712 Ca. 1693 - 1751

Mary Tidball, born about 1768, second wife of James Kiddoo, was the great-granddaughter of Dr. William Brownhill of London, an eminent physician and surgeon, high ranking officer in the Scottish army, and personal physician to King William III, Prince of Orange, at the end of the Seventeenth Century. The doctor's position brought with it wealth, high social standing, and professional esteem. But his life had high drama also.

To keep this story,¹ which spans more than a century, in simple narrative, it is divided here into generations.

Generation One

DR. BROWNHILL

Dr. William Brownhill was probably born in the decade of the 1660's. In the last years of that century an expedition was sent abroad by the British government, to what place and for what purpose is not in the record. Dr. Brownhill accompanied it as ship's physician. En route an epidemic broke out, decimating the ranks of both officers and men until the only person aboard who was sufficiently knowledgeable in navigation to command the ship was the physician.

Not long after taking command, the ship was accosted by hostile Portuguese vessels and was forced to surrender. All on board were taken prisoner and the ship's valuables looted. But still not satisfied that all goods had been found, the captors vigorously interrogated and tortured Officer Brownhill, refusing to believe that he and his men were not concealing more goods.

Three times Dr. Brownhill was hanged by the neck until almost dead, then revived. Finally, his own sailors succeeded in persuading the pirates that no more treasure existed. All were released except Dr. Brownhill, who was held for seven long years in a Portuguese prison. In all that time he did not see or hear from his wife or any relative.

On release he returned to London and went immediately to his former residence. There he was greeted at the door by a young girl who proved to be his daughter Elizabeth (Lizzie). Her mother was visiting a neighbor, she told the stranger.

(1) The story as told here is adapted and condensed from a manuscript in Bette Butcher Topp's 1981 Kiddoo history. The original, which she printed in full, was copied by Milford Tidball in Jan. 1880 and is now in possession of Mrs. Nancy Tidball of Millersburg, Ohio. The Tidball family has been researched extensively.

He introduced himself, but her father, she had been told, was dead. Later, when she saw this man walking toward the house with her mother, she holding his arm and even resting her head on his shoulder, Lizzie was indignant. When the truth was explained to her, however, she joyfully accepted the father she had thought lost.

It was after this adventure that Dr. Brownhill was chosen physician to the king. In that position he was considered to be the most skilled physician in England, and in that capacity he served until his death, which was probably about 1712. Cause of death was injuries in a fall on an icy walk. The king had brought in the best medical men he could find to save this trusted servant's life, but without success. Dr. Brownhill was, according to the story, "a man beloved by all; he stood high in his profession and had many to mourn his departure."

Before his death, and for reasons not easily understood, Dr. Brownhill had urged his wife to take Lizzie and their other daughter to the American colonies to live. This seemed strange, considering their comfortable and privileged life in England.

Generation Two

LIZZIE BROWNHILL
AND THOMAS TIDBALL

When Mrs. Brownhill and her daughters set sail early in 1714, Lizzie was a young lady, probably in the late 'teens. Crossing the ocean with only the wind in the sails for power took many weeks, and to pass the time the Brownhill ladies often promenaded on the deck. Lizzie noted especially one fine looking young sailor, but propriety forbade her speaking to him. The sailor, whose name was Thomas Tydball (British spelling),² was also quite taken with Elizabeth's beauty and manner, but it would have been most improper, in his lowly position, to have in any way approached the high-born young English lady. Lizzie was sure she was in love.

The Brownhills landed in Philadelphia on 11 August 1714. Thomas Tydball returned with his ship³ to England, but he was determined to someday stay in America and find Lizzie Brownhill.

Lizzie and her family settled in Philadelphia. The young sailor did return to America and after diligent search, Lizzie was found. The manly youth whom she had admired became, on closer acquaintance, more suitable for her hand than Mrs. Brownhill at first thought. He was the younger of two sons whose father had died, leaving all of the estate to the older son as was the British custom, and making the older son

(2) Name may be of Welsh origin and spelled Tydbauldt.

(3) One record suggests Thomas did not return to England with his ship.

also guardian of the younger. In this restrictive circumstance young Thomas had taken to the sea for his livelihood.

With her mother's blessing, Lizzie and Thomas became engaged. They were married 6 July 1715 in Philadelphia.

Somewhere in those early years Mrs. Brownhill's fortunes changed. After she had settled in America, an English nobleman, perhaps influenced by her wealth, came to America, courted and married her. Much of Dr. Brownhill's wealth had been in large holdings in Jamaica. The new husband left to inspect the properties. He was never heard from again. Some people thought he had been murdered or lost at sea, others that having gained possession of his wife's properties, as the law then allowed, he had simply absconded.⁴

Thomas and Lizzie Tydball lived in Philadelphia for a year or more, then land and tax records show that by 1718 they had purchased land in Chichester Township, Chester County, Pennsylvania, in the southeast corner of the state, where they stayed until 1821. Records show them next in West Nottingham Township, Chester County, at least from 1730 to 1740.

Children born to them were:

	<u>Born</u>	<u>Died</u>	<u>Married</u>
RICHARD TIDBALL	29 May 1716	1745	
THOMAS TIDBALL, JR	29 Oct 1717	1765	
JOHN TIDBALL	18 Oct 1719	1765	Elizabeth Scott
SARAH TIDBALL	6 Aug 1721		
MARY TIDBALL	22 Dec 1723	1813	Oliver Miller
ELIZABETH TIDBALL	12 Dec 1725		
ALICE TIDBALL	13 Feb 1728		John Kirkpatrick
JAMES TIDBALL	29 Nov 1729		Eleanor McDowell
JOSEPH TIDBALL	29 Nov 1733	1764	
<u>WILLIAM TIDBALL</u>	23 Nov 1736	1814	_____ Sheeley
RACHEL TIDBALL	5 June 1740		

Thomas Tidball died in 1751, at about age 58, leaving his estate to his eldest surviving son, John. John died in 1765, leaving the estate in the hands of his brother, William, and designating 101 pounds annually for life to his mother, Elizabeth. She lived until about 1770.

Generation Three Around 1740, Mary Tidball, daughter of
WILLIAM TIDBALL Elizabeth and Thomas, married Oliver Miller.
Sometime later, probably in late 1760's,
the Millers, with Mary's brother William,
joined the migration into southwestern Pennsylvania. There is

(4) Information in this paragraph provided to Bette Topp by Jennifer Ann Larson of Salt Lake City.

evidence that they were part of a group of Presbyterians led by Rev. Joseph Smith. The Miller-Tidball clan settled first in Rostraver Township, Bedford County. Shifting county borders put them later in Peters Township, Washington County, then in Allegheny County, home territory of the Esteps and Kiddoos. With their minister, the Millers and Tidballs were founders of Cross Creek Presbyterian Church. In 1776, the organization of Bethel Church congregation was in the Miller home.

William Tidball married a Miss Sheeley about 1762. They later settled in St. Clair Township, Allegheny County.

Children born to them were:

	<u>Born</u>	<u>Died</u>	<u>Married</u>
JOHN TIDBALL	31 May 1766	1846	Sarah McGowan
<u>MARY TIDBALL</u>	Ca. 1768	1847	<u>James Kiddoo</u>
DAVID TIDBALL	10 June 1770	1842	Isabel McGowan
SARAH TIDBALL	Ca. 1773		_____Kirkendal
RACHAEL TIDBALL	Ca. 1775		

The first wife died about 1776 and in 1778 William married a widow, Margaret Buchanan, by whom in middle age he had six children:

SAMUEL TIDBALL	1780	1841	
WILLIAM TIDBALL	1783	1877	Mary Coldwell
JANE TIDBALL	1785	1852	
JOSEPH TIDBALL	1787	1884	
NANCY AGNESS TIDBALL	1789		
BROWNHILL TIDBALL	1791	1840	

William died in 1814. In his will he left to:

...my dear wife, Margaret Tidball, one bed and bedding, one horse, one cow, and four sheep, her choice of all the stock...

He also directed his executor (his son William):

...to pay unto my said wife thirty dollars yearly and also find and provide for her a convenient house to live in, and cut and haul sufficient firewood for her use, and feed and keep the creatures above mentioned for her during her lifetime or widowhood, for her maintenance and support.

To this William added a one-sixth share of the residue of the estate. He also bequeathed sums of \$50 or \$100 to his children, including his daughter Mary Kiddoo.

Generation Four

MARY TIDBALL AND
JAMES KIDDOO

About 1780, James Kiddoo came into the Peters Creek area--as was told in the previous chapter. In 1785, he married Mary Tidball, daughter of William, and in 1788 he purchased Kildare and began building the acres of his sizable New World plantation.

By the time James Kiddoo and Mary Tidball married on the stark Pennsylvania frontier, that wealthy and aristocratic ancestor, William Brownhill, must have seemed like a character in some distant drama...the stuff of which stories are told around the fire on winter nights...and maybe not quite believed.



The Oliver Miller Home, now a museum in Allegheny County South Park, known as the Old Stone Manse

THOMAS W. KIDD00 - ENTERPRISING FARMER

1794 - 1874

THOMAS KIDD00 Thomas Kiddoo, sixth child of James and
AND JANE WOODS Mary Tidball Kiddoo, was born in Snowden
 Township, Allegheny County, on 18 June 1794
 and lived all of his remarkable life near
the place of his birth.

"With a sack of flour and seventy-five cents," he said, he embarked on the sea of matrimony.¹ The date was 25 April 1816; his bride was 18-year-old JANE WOODS, born 21 September 1798 to Rev. William Woods, pastor of Bethel Presbyterian Church, and his wife, Frances Moore Woods.²

HOME AND Thomas and Jane Kiddoo began married life on one
FAMILY of his father's farms, called Neigh's Place, about
 a mile from the Old Kiddoo Homestead on the
 Brownsville-to-Pittsburg Road. At his father's
death in 1823, ownership of this farm passed to Thomas.

This virgin land James had purchased years before had been improved and was rich in possibilities: excellent hardwood trees for lumber, veins of coal to mine, fertile soil to till. Thomas appears to have operated the farm like a well-organized business. A flour mill and saw mill were built and powered by the same water wheel (probably on Peters Creek). A steam boiler was installed for the times when water power was not sufficient. Bricks were made on the premises to build two houses.

Domestic animals, fruit, grain, and vegetables were produced in large quantities. Flax and wool raised there were put by hand labor through all the processes that transformed it into finished linen and woollen cloth.

Thomas was also enterprising. He experimented with a silk worm industry and tried raising fish in artificial ponds, but both attempts were later abandoned.

In a day when the plow, scythe, grain cradle and hoe were the basic implements of farming, Thomas's operation required many laborers. Some were recent immigrants from "the old country," a few were Negroes. The 1938 Kiddoo history says

(1) Most of the information about Thomas is adapted from the 1938 Kiddoo history by Kiddoo P. Simmons, who was a grandson of Thomas and Jane.

(2) A short biography of Rev. William Woods comes later in this book.

that "orphan children were also taken into the home and given kind and generous treatment." This very progressive farmer is reported to have been the first among his neighbors to forbid workers to take the customary whiskey jug to the field. Seeing the better results, others are said to have followed his example.

Children of Thomas and Jane Woods Kiddoo were:

	<u>Born</u>	<u>Died</u>
<u>WILLIAM KIDDOO</u>	29 July 1818	27 July 1901
MARY KIDDOO	24 Oct. 1820	24 Sept. 1854
FRANCES T. KIDDOO	28 Jan. 1823	15 July 1889
JANE KIDDOO	14 May 1825	15 Feb. 1899
ANNE MARGARET KIDDOO	18 Nov. 1827	29 Aug. 1834
JAMES KIDDOO	11 April 1830	1 Sept 1834
ELIZABETH KIDDOO	15 March 1833	24 Jan. 1872
MARGARET KIDDOO	19 Oct. 1835	24 Oct. 1877
SARAH ANN KIDDOO	24 Sept. 1838	5 Jan. 1865
THOMAS JAMES KIDDOO	6 Nov. 1841	12 May 1864
AGNES KEZIAH KIDDOO	6 Nov. 1841	9 Oct. 1922

Some of the daughters were sent to the female seminary at Canonsburg, Pennsylvania, for higher education. At home the Westminster Shorter Catechism and Bible passages were memorized. Family worship was held daily, and Mrs. Kiddoo is said to have resented the public newspaper coming into the home in the fear that it might interfere with regular reading of the Bible.

It was during the period their children were growing up that missionary societies in western Pennsylvania began to send missionaries to other countries. The Kiddoos were active in these societies and in his will Thomas left \$2500 to the Presbyterian mission boards.

Thomas was ordained an elder of Bethel Church in 1824 and served until his death fifty years later, and as late as 1951 he had the distinction of having served longer than any other Bethel officer. He was on the Board of Directors of Western Theological Seminary in Pittsburg from 1837 to 1849, and was one of its trustees from 1845 to 1865.

Thomas also travelled while still a young man--one evidence of his prosperity. With his pastor and close friend, the Rev. George Marshall, D. D., he visited the London Exposition in 1850, and on that trip tried, but failed, to find in the British Isles any Kiddoo kinfolk. In 1851, he visited his brother, James Kiddoo, Jr., and other relatives in Illinois.

But along with all their hard work and material success the family of Thomas and Jane Kiddoo knew much sadness. The rugged longevity so noticeable in his father's family did not continue in Thomas's, for of their eleven children only four

survived the parents. Seven died before age forty-two.

Jane died on 14 January 1872, age 74; Thomas on 16 December 1874, age 80. They are buried in Bethel Cemetery, in Bethel Park, near many other Kiddoo graves.

THE WILL Thomas's will is dated 26 April 1872. It shows him to have accumulated a sizable estate for that time. William, the only surviving son was by then established on a farm in Iowa. Agnes was the only unmarried daughter.

Principal provisions of the will were:

After my decease it is my will that all my real estate and personal property (except hereinafter provided for) be sold and the proceeds be disposed of as follows:

I give and bequeath to the Benevolent Boards of the Presbyterian Church of the United States of America as follows: to the Foreign Missions; Home Missions; and Board of Education, \$500 each: to the Freedmen's Cause; and Church Extension, \$250 each.

I give and bequeath to the Trustees...of Bethel Church, Snowden Township, \$500, to be invested and the interest therefrom to be paid annually to the support of the Gospel in said church...

It is my will that \$1000 be expended at the discretion of my executors in erecting a suitable family monument; placing head and foot stones at the graves of myself and wife; and properly enclosing my burial lot at Bethel Cemetery.

I give and bequeath to my three grandchildren, Mary Agnes, Amos and Thomas R. Pierce, heirs of my daughter Mrs. Mary Pierce, deceased, \$500 each.

I give and bequeath to my six grandsons, sons of my son William...to Thomas Walter \$500; to Estep, Howard, George Marshall, Ellsworth and Mefford, \$100 each.

After paying the above legacies, and after paying my son William Kiddoo (as per written agreement between us) one-fifth of proceeds of sale of the farm of one hundred acres on which I now live (which farm was conveyed by me to my son and afterward reconveyed by him back to me) it is my will that what remains of proceeds of sale of real and personal property, together with money on hand, be divided into five equal parts of which I bequeath: to my daughter,

Mrs. Jane Simmons, one full share; to the heirs of my daughter, Elizabeth Knox, deceased, one share; to my daughter, Mrs. Margaret McKelvey...one full share; and to my daughter Agnes K. Kiddoo, two full shares.

Previous to making the above division...it is my will that my daughter Agnes have an outfit, corresponding to outfits such as I gave my other daughters at their marriage.

It is my will that my living daughters...divide my household and kitchen furniture, beds, bedclothing, books, and so forth equally among themselves.

And so, this Kiddoo farm did not continue to third generation ownership.



CHILDREN OF THOMAS AND JANE WOODS KIDDOO

WILLIAM KIDDOO (1818-1901) married Drusilla Estep in 1841, merging the Estep and Kiddoo ancestral lines. They were parents of Matilda Jane, who married Rev. John Galloway. Their story is in a later chapter.

MARY KIDDOO (1820-1854) married James M. Pierce in 1848. They moved to Marietta, Ohio, where he had a business. In 1851 they returned to Lincoln Township, Allegheny County. The Pierce children were Mary Agnes, born 1849, who married Capt. James Large; Amos M. 1850, who married Mary Heath; and Thomas K. 1852, who married Elizabeth Stewart.

Amos was four years old when his mother died. He grew up in the home of his paternal grandfather, Dr. Amos Pierce, a "successful cancer doctor." Young Amos also studied medicine, apprenticing with a Dr. Kirk of Elizabeth, Pa. for two years, then attending Jefferson Medical College in Philadelphia. He returned west to practice in West Elizabeth. He died in 1928. His son Glenn was also a physician with a practice in McKeesport.

FRANCES T. KIDDOO (1823-1889) married Richard Fife.

JANE KIDDOO (1825-1899) married Phillip Simmons in 1863. They were farmers in Allegheny County. Their children were Kiddoo Peter, born 1865; Sarah Jane 1867; William P. 1869; and Orlando C. 1871.

It was Kiddoo Peter Simmons who did the basic research on the Kiddoo family and in 1938 published HISTORY OF THE KIDDOO FAMILY IN THE UNITED STATES, 1780-1938. He grew up on a farm near the Old Kiddoo Homestead, graduated from Washington and Jefferson College and studied at Pittsburg and Chicago Seminaries. As a minister, his pastorates were chiefly in southeastern states, as well as Pennsylvania and Ohio. From 1922 to 1936 he was on the faculty of Pike College, in Pikeville, Kentucky.

He married Blanche Hume. They had four children. He died in Grove City, Pa., in 1947.

ANNE MARGARET (1827-1834) and JAMES (1830-1834) died three days apart in September 1834, perhaps victims of one of the killer epidemics that took the lives of so many children then. Their names are on the Thomas Kiddoo monument in Bethel Cemetery.

ELIZABETH KIDDOO (1833-1872) married William F. Knox, M.D. He was educated at Allegheny College in Meadville. He read medicine with Dr. L. W. Lafferty before entering the University of Pennsylvania Medical School. He practiced in McKeesport.

Their children were Richard K, born 1857, who died in infancy; Jennie 1859; William J. 1861, who moved to South Carolina; Sarah Francis 1863, who married Dr. James Irin; and David T. 1865.

MARGARET KIDDOO (1835-1877) married William McKelvey, and had one child, Sadie, who died at age seven.

SARAH ANN KIDDOO (1838-1865), who married William Wilson Hunter, died in childbirth at age twenty-seven. She and the infant are buried in Bethel Cemetery. One other child, Orlando, survived.

AGNES KEZIAH KIDDOO (1841-1922) married William J. Anderson; had no surviving children.

THOMAS JAMES KIDDOO (1841-1864) twin to Agnes, also died childless.



Thomas Kiddoo monument and family markers
Bethel Cemetery, Bethel Park, Pennsylvania

REV. WILLIAM WOODS

1771 - 1834

FROM EASTERN
PENNSYLVANIA

William Woods, father of Jane Woods Kiddoo, was born 6 March 1771 in Lancaster County, Pennsylvania. The precise locality or the names of his parents were not identified, but the name Woods appears with some frequency in records of the Donegal Township Presbyterian Church and in land records prior to 1735.



REV WILLIAM WOODS
Bethel's Second Pastor

William was educated at Princeton College¹ and Pequea Seminary. The seminary was a "classical and scientific" academy established and headed by Rev. Robert Smith of the Pequea Presbyterian Church in Salisbury Township and, according to Lancaster County Historical Society journal, "from it many ministers, doctors, and lawyers of eminence received their training."

William was licensed to preach by New Castle Presbytery in 1794 and went west soon afterward to Allegheny County where he served first as pulpit supply at Bethel Church, in Snowden Township. On 18 April 1797 he was called to be pastor to the yoked congregations of Lebanon and Bethel, as their second pastor.

FRANCES MOORE
AND THEIR FAMILY

Sometime around 1795 William married Frances Moore. The name Moore is also mentioned with some frequency in early church and land records, especially in the Donegal Township area. This suggests that she also was from Lancaster County and they may have been married and gone west together.

(1) The Log College of Neshaminy, founded in 1728 by the Rev. William Tennant, Presbyterian, was famous for its theological teaching and later became Princeton College.

In Snowden Township William and Frances lived on "Plain Truth," the tract of land they purchased from his predecessor at Bethel Church, the Rev. John Clark. All of the Woods children were born in Snowden Township (later renamed Bethel).

So far as is known, the children were:

	<u>Born</u>	<u>Died</u>
SAMUEL WOODS	25 January 1796	1868
<u>JANE WOODS</u>	21 September 1798	1872
WILLIAM WOODS	1804	1885
FRANCES M. WOODS		1828
MARIA WOODS	1808	1815
JOSEPH WOODS	19 September 1811	1896
JOHN WOODS	1816	

HIS MINISTRY The 1951 history of Bethel Church says,
 "Bethel never showed its vitality more than
 in the pastorate of the Rev. Mr. Woods."
 It also recounts Bethel's part in the Great Revival:

Early in our second pastorate Bethel shared in the Great Revival that spread over the newer western settlements around the opening of the Nineteenth Century. One of the characteristics of the movement was described as the "falling work." Some of those at the meetings, convinced of their sin and misery, would fall suddenly; others would sink to the floor...; while others would sit silently weeping. While the meetings in western Pennsylvania were said not to have exhibited the extremes of those in Kentucky, the leaders showed concern for keeping the demonstrations under control.

In some sections the gatherings took the form of camp meetings, with people coming great distances, carrying food and bedding in their wagons. Whole days and nights were spent in preaching and prayer. The Rev. Mr. Woods was credited with meeting the condition admirably, and Bethel's membership increased substantially.

Mr. Woods resigned from Lebanon Church in 1820, but continued at Bethel until 21 October 1831. In his thirty-four years there he had received close to 1000 members and had baptised more than 900 adults and children. The church had launched four new congregations and in 1826 had replaced its log building with a much larger brick edifice. A missionary society, with 106 members, was organized in 1822 and it is only in reference to that group that "Mistress Woods" name is mentioned.

Frances Moore Woods died 12 August 1826. After her death he married Ann Wright. William Woods died 17 October 1834. He and Frances are buried in Bethel Cemetery.

CHILDREN OF REV. WILLIAM AND FRANCES WOODS

SAMUEL WOODS (1796 - 1868) married Elizabeth _____ 1796-1865. Bethel cemetery lists show two children who died as infants. There probably were other children.

JANE WOODS (1798 - 1872) married Thomas Kiddoo in 1816. They became parents of William Kiddoo, grandparents of Matilda.

FRANCES M. WOODS married David K. Ewing, son of a wealthy land-owner (600 acres), and operator of saw, grist, and woolen mills at Ewings Mills, Pennsylvania. David died in 1845, at age 50, during a cholera epidemic. They had four sons, one of whom, William, survived the others.

WILLIAM WOODS, M.D. (1804 - 1885). His biography in the HISTORY OF ALLEGHENY COUNTY, PA. Vol. II reads in part:

The subject of this memoir read medicine with Dr. William Church, of Pittsburg, and graduated from the Jefferson Medical College, of Philadelphia. He located in Pittsburg and distinguished himself during the epidemic of cholera in 1832. In 1858 he removed to Sewickley and continued his practice.

He was a good physician, highly esteemed and trusted; diseases of children were his specialty.

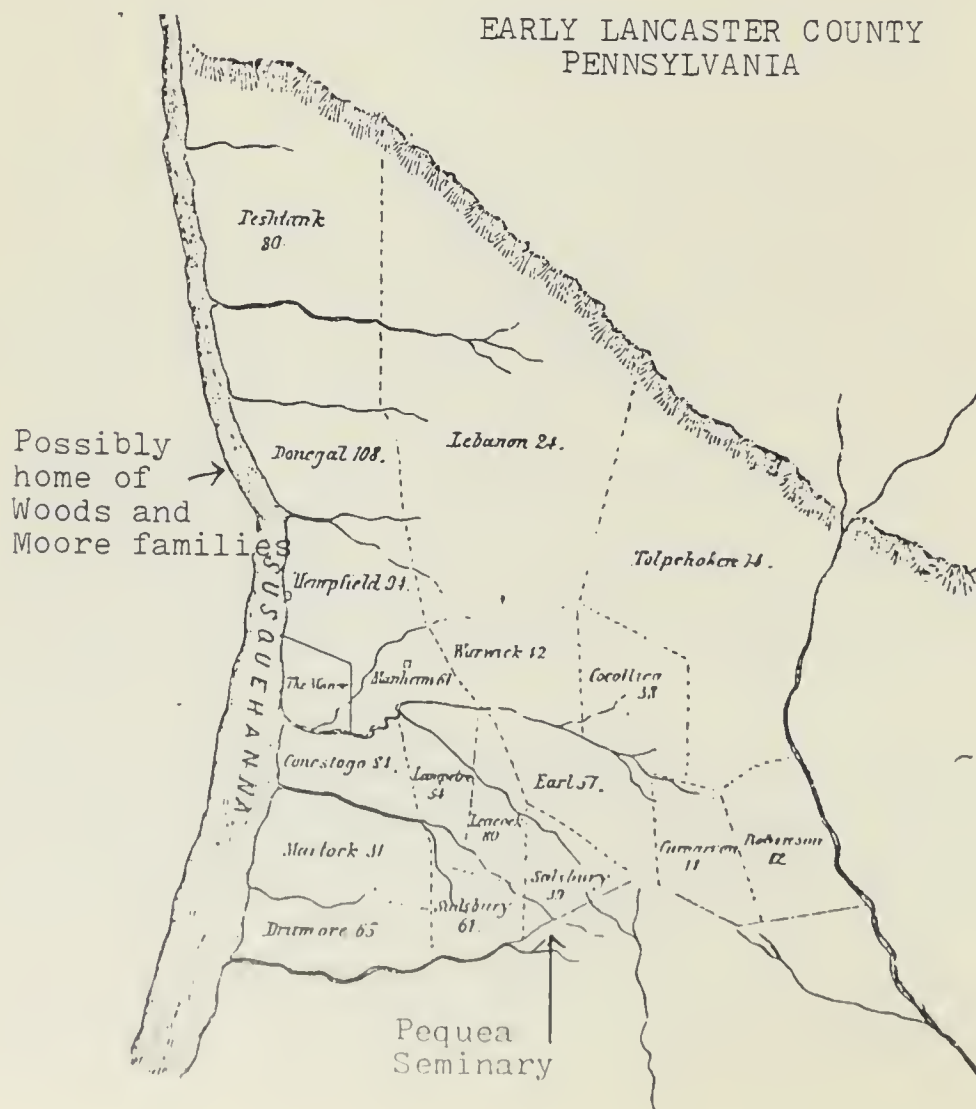
Dr. Woods married twice, first to Mary Sample, by whom he had three sons. By his second wife, Sarah Wilson, he had three sons and one daughter. Dr. Woods retired to a home in Beaver County, where he died.

Of his children, William S. Woods, M.D. was a surgeon in the army during the civil War and had charge of the hospital in Harrisburg, Pa., also of Benton Barracks at St. Louis. He died while in service among the Indians. He was a distinguished surgeon in his day. Previous to the war he was located in Birmingham, "where he had a practice to the extent of \$10,000 per annum."

MARIA WOODS (1808-1815) is buried in Bethel Cemetery. In a cemetery listing, she is under the names of William and Frances Woods and is therefore thought to be their child.

JOSEPH WOODS (1811 - 1896) married Abigail Hanna of Bridgeville, Allegheny County, who died in 1850, age 37 years. They had four known children. One daughter, Keziah, was the first wife of William Kiddoo. Keziah died at the birth of her first child in 1841. Another daughter, Sarah, married a farmer (400 acres), James Stewart. Two children died in infancy.

JOHN WOODS (1816 -) married Sarah Robb (1817 - 1848) and lived on a farm near Bethel Academy. One son, William, was a farmer, undertaker, successful auctioneer, and Justice of the Peace. Son Samuel was "a very promising young man," who served in the Pennsylvania Volunteers and died in 1864 in the Battle of the Wilderness. Daughter Sarah M. married Rev. R. I. Evans in 1859 and went with him as a missionary to Washington Territory. After his death in 1862, she returned and married Rev. M. L. Anderson of Ohio. She died at age thirty.



WILLIAM KIDDOO

1818 - 1901

DRUSILLA ESTEP KIDDOO

1821 - 1907

DRUSILLA
About 1900



WILLIAM KIDDOO With the marriage of William and Drusilla, the Estep and Kiddoo families merged. This eldest son of Thomas and Jane Woods Kiddoo was born 29 July 1818 at Neigh's Place in Allegheny County, the farm his father had inherited from his father, James Kiddoo.

William's first marriage was to Keziah Woods, daughter of Joseph and Abigail Woods and granddaughter of Rev. William Woods. The marriage was brief. Keziah died at the birth of her first child. The gravestone in Bethel Cemetery gives the date as 4 April 1840. (Another list says 1841.) The daughter died

at age eighteen. She does not appear with the Kiddoo family so was probably brought up by other relatives.

The second marriage was on 3 November 1841 to Drusilla Estep, daughter of James and Catharine Mefford Estep. Record of the wedding says he was "from Pittsburg."

DRUSILLA She was born 1 April 1821 in Brownsville, Westmorland County, while her father was a Baptist minister and physician in the village of Mt. Pleasant. By the time of Drusilla's marriage, her father had returned to his family's farms in Washington County, near Library, where the Esteps and Kiddoos both lived on Peters Creek a few miles apart.

Where the young people lived the first thirteen years of their marriage is not clear, nor do we know his occupation. If he lived in Pittsburg, he may have been trying to leave the farm. However, his father's will left the home farm to him.

The children born to them in Pennsylvania were:

	<u>Born</u>	<u>Died</u>
THOMAS WALTER KIDDOO	28 Sept 1842	Ca. 1932
JAMES ESTEP KIDDOO	25 Jan. 1846	6 Jan 1933
MARY LOUISE KIDDOO	22 Feb. 1844	Ca. 1917
<u>MATILDA JANE KIDDOO</u>	12 Mar. 1848	1 June 1877
ELIZABETH DORCAS KIDDOO	8 Dec. 1850	30 Dec. 1911
WILLIAM HOWARD KIDDOO	12 May 1854	30 Apr. 1909

Born later, in Warren County, Illinois:

GEORGE MARSHALL KIDDOO	22 Feb. 1856	8 July 1930
MEFFORD WOODS KIDDOO	6 Dec. 1858	12 Sept. 1926
ELMER ELLSWORTH KIDDOO	16 Aug. 1861	5 Sept. 1901

WESTWARD TO ILLINOIS The move from Pittsburg to Illinois, the family record says, was in 1855. William and Drusilla must have felt the lure of the rapidly developing Northwest Territory and William would surely have heard of the prosperity of uncles and cousins who had come to Illinois years before. The Indian "problem" had been quieted and land was still inexpensive.

William went ahead to find a place. Drusilla, age thirty-four, and six children, ages one year to thirteen, followed. No one can know now whether it was with feelings of sadness or of happy anticipation that Drusilla and the children set out by steamer for a long journey down the Ohio River, past West Virginia, Ohio, Kentucky, Indiana and Illinois, then up the Mississippi to northern Illinois. Steamboat travel on the Great Lakes and big rivers was a flourishing business. Companies were advertising their "luxury" accommodations. It was the easiest

way to travel long distances. Railroads had not yet developed as a connected system into the Midwest, nor was there a continuous east-west thru highway.

Their granddaughter, Edith Kiddoo Seville, recorded a story told to her by Drusilla about that trip. Here it is, as Edith tells it:

On the boat she had the little children with her. Along the way she noticed two men talking and watching her. This worried her and she did this: when she went to dinner, she put some aprons and bibs in the top of a satchel containing her valuables, carried the satchel to the table with her and made a big fuss about the children keeping their clothes clean while eating. This made it look all right to keep the satchel beside her. The men didn't bother her after that.

Drusilla's worries may have been unfounded. Perhaps the men were admiring an attractive and courageous young woman traveling alone with six children.

The site William chose was a farm near Monmouth in Warren County, just south of Mercer County, where his Uncle, James Kiddoo, Jr., had settled. It was a prosperous area of rich prairie soil, close to the large Chicago market and to river and Great Lakes transportation.

At Monmouth, the Kiddoos were members of the Presbyterian Church. A Presbyterian academy had been established there in 1853 which their daughter Matilda is known to have attended, and possibly others of the children as well. In 1856 Monmouth College was opened, a school important to several of their descendants. They lived in Monmouth for sixteen years.

The next move was to Osceola, Iowa, in the spring of 1872, and in 1873 they moved on to a farm near Cromwell, Iowa, where they lived for the rest of their lives.

DRUSILLA	No stories or records are at hand to tell about
THE PERSON	William as a person. What kind of person he
	was. Not so Drusilla.

Edith Seville says in a letter, "Grandma Kiddoo was a very intelligent person." Her obituary says of her, "Soon after coming to Cromwell she united with the Congregational Church and has been a faithful worker in the church ever since, having been a teacher in the Sunday school for a number of years. It can be truly said of her 'she hath done what she could.'"

She cared for three grandchildren--Ralph, Blanche and Grace--for a time after the death of her daughter, Matilda Galloway, and Grace she raised to maturity.

Blanche told of waking in the morning, as a child under seven years, and finding her grandmother gone. In the night she had hitched her horse to the buggy and gone out in answer to a call for help in sickness, or perhaps in childbirth, in the neighborhood. She may have learned skills from her physician father and this was a way to help.

A glimpse into her thoughts is found in a notebook in which she copied some twenty of her poems. Most are dated in the 1870's and 1880's. Many are of a religious nature, one is a tribute to the Cromwell band, another memorial to a friend. All are in the carefully rhymed and metered style of the day. Here is one:

THE CORAL WORKER

The little coral workers
 Down in the sea
 Toil patiently on
 Though hidden they be.
 Day after day
 Their work they pursue
 Though the bottom looks dark
 And the top high to view.
 Up up is their motto
 Without murmur or sigh
 Though in the reef
 Their bodies may lie

They are laying foundations
 For temple and tower
 For things of rare beauty
 For streamlet and flower.
 There is a lesson for us
 For me and for you
 To work in our place
 Though hidden from view
 To lay deep foundations
 That will help us to rise
 Or for others to stand on
 That will reach to the skies.

Signed: D. E. Kiddoo

Another reminds one of those horse and buggy trips into the night. It was untitled.

Some love the storm and wave
 And the tempest's wild roar
 The thunder blast and the lightning flash
 And the rains that in torrents pour

I love nature's calm repose
 When gentle breezes stir the air
 The rippling stream with its silver sheen
 Sparkling in sunlight fair

Some love the oak towering high
 With strength to meet the blast
 Where the eagle rests and builds her nest
 On limbs that for ages last.

I love the gentle little flowers
 That grow by the streamlet fair
 They do their part and speak to my heart
 Like the voice of the angels up there.

Some love the rich in their pomp
 That pass along careless and gay
 With mortgage of land and gold as the sand
 They think none so happy as they.

I love the poor with their cares
 And their needs that look to our love
 And to them confide as they sit by my side
 The words of the helper above.

I love to get near till heart meets heart
 By some little token given
 And with them to share their humble fare
 While our hearts go up to heaven.

D E Kiddoo

Cromwell Dec 8th 1881

Drusilla's last years were difficult. William died at Cromwell 27 July 1901 after a long illness. In 1903 she suffered a broken hip. That, and the lingering effects of a stroke some ten years before, left her an invalid in much pain, "unable to lie down day or night," as her obituary says. She was difficult to care for and it was her son George and his wife who operated the farm and did what they could for her. She died 7 July 1907. Both are buried in Cromwell cemetery. Seven of their nine children survived them.

CHILDREN OF WILLIAM AND DRUSILLA ESTEP KIDDOO

The lives of these fourth generation descendants of James Kiddoo and James Estep carried some of them from Pennsylvania to the Pacific coast. All except one lived into the Twentieth Century. Families became smaller, the number of farmers fewer.

(THOMAS)WALTER KIDDOO (1842-1916) married Mrs. Anna Habin. They had no children. They lived and farmed near Osceola, Iowa, but after Anna's death he lived for a time in the Dakotas. In September, 1916, he was returning to Osceola to live when he was struck by a train and killed.

(MARY) LOUISE KIDDOO, (1844-Ca. 1917) married Dr. John Langdon. They lived in Iowa and had a son, William, who later lived in Los Angeles. She was Aunt Lou to the family and was the aunt who brought up Matilda Kiddoo Galloway, daughter of John and Matilda Galloway. After Dr. Langdon's death, she lived in Waterloo and operated a millinery shop. She died in Gulfport, Mississippi, while living with her niece Matilda Barber. (The 1910 census indicated she had three children, but no information was found of the others.)

(JAMES) ESTEP KIDDOO (1846-1933) married first Harriet Simmons on 9 March 1871. They had two children, Fred and Frank. After her death in 1888, he married Molly _____. They lived in Isleton, California, and had a daughter Fern.

MATILDA JANE KIDDOO (1848-1877) married Rev. John Galloway. Their story and that of their descendants concludes this book.

ELIZABETH DORCAS KIDDOO (1850-1911) married John Savage. She was known as Aunt Lib. Her husband was a business man and they lived in Chicago. He at one time operated a jewelry store. Her husband's comment in a letter to Blanche (her niece) after her death, "No better wife or woman ever lived." Blanche told about Aunt Lib taking her autoharp with her when she visited homebound people to play and sing for them.

(WILLIAM) HOWARD KIDDOO (1854-1909) married Caroline Eliza Scudder on 4 January 1882. She died in 1931. Howard and Lyda, as she was known, were pioneers moving west, as were his ancestors a hundred years before. By 1880 settlement was moving through the Plains States, and in 1883 they went to South Dakota, where they lived in a sod house, suffered through droughts, prairie fires, crop failures, and forty-degree below zero blizzards. They were twenty-five miles from the nearest physician and attended nondenominational church services in a combined store and post office. He drove his teams to Pierre, South Dakota, twenty-five miles away and worked for the Fort Sully soldiers, all the while fearing Sitting Bull's Indians.

In 1891, with his wife and two children in a covered

wagon he moved back to Cromwell where he farmed until his death. Lyda died in Glendale, California.

They had three children. Delmar married Grace Kenney, and was a farmer in Oroville, California. Claire married Willard Marks and was a nurse and social worker in Glendale, California. Edith was a teacher. She married Charles Seville, and it was she who recorded and passed on some of the information in this book.

GEORGE MARSHALL KIDD00 (1856-1930) married Elizabeth Byarly. They lived in King City, Missouri and Cromwell, Iowa. George was an early-day photographer from the 1880's into the early 1900's. Many of the fine old family photos (some in this book) bear the name KIDD00 or KIDD00-BYARLY, Glenwood City, Missouri.

Their children were Claude who lived in St. Joseph, Missouri; Mabel, who married Harvey Kinkade and lived in Cromwell, Iowa; Gertrude, Mrs. Carl Crew; and Ruth, Mrs. Lee Bennett of St. Joseph, Missouri.

MEFFORD WOODS KIDD00 (1858-1926) married Jane Bartle, and lived in Riverside, California. They had four children: Virginia, Paul, William and Faith. Faith was on the faculty of Michigan State Normal College at Ypsilanti for many years. She retired to Yucca Valley, California.

(ELMER) ELLSWORTH KIDD00 (1861-1901) married Clara _____. Children were Pearl, who married Ival Crouch, an accountant, and lived in Hawaii; Hazel, who married Lewis Robinson and lived in Glenwood, Iowa; and O. Earl, who married Nellie Hanks and lived in Scottsbluff, Nebraska.

MEMORIES OF CHILDHOOD ON A KIDDOO FARM

By Mary Barr Robinson
1823 - 1907

Mary Barr Robinson was the daughter of John Kiddoo and granddaughter of James Kiddoo. The paragraphs below are excerpts from a memoir written for her children and grandchildren, telling about her childhood on the farm her father had inherited from his father. The full text of this piece is carried in both the 1938 and 1981 Kiddoo histories. Mary was the wife of Rev. Nelson Robinson and lived in Ohio.

She says:

My grandfather settled each of his sons on a farm. My father's farm joined the old homestead and was a beautiful place. The orchard contained a variety of choice apples and pears, cherries and peaches. In the large garden were plums, apricots, currants, etc. Also such herbs as balm, rue, parsley, tansy, old man, sage and hops. And the broad walk through the centre of the garden was lined with marigolds, four o'clocks, pinks, sweet Williams, lady in the green, touch-me-nots, etc. The house was not on any public road or thoroughfare but was approached by a lane with a rail fence on each side--a worm fence as it was called after other kinds began to be used.

In each fence corner of this lane for quite a distance was a cherry tree. Oh! the luscious cherries that we children used to pick and the pies that mama made of them! The surplus she dried and made into preserves for winter use and the same was done with peaches, apples and other fruits. Canning airtight had never been heard of. Then, grandfather had a cider mill in his orchard and there we got the sweet cider with which the apple butter was made each fall.

What fine parties the young people would have. I recall their coming to my father's place to prepare the apples and take turns stirring the butter. This was made in an enormous kettle which hung over the fire suspended from the crane, a large iron rod which reached nearly the width of the fireplace, passing over the fire high above it. Iron chains or rods with hoods were suspended from the horizontal bar and on these the kettles were hung when needed for cooking or other purposes and set aside when the work was done.

The baking was done on the hearth in huge three legged ovens with a bail like a bucket or sometimes a three legged skillet with a projecting handle such as we use now. Some

coals were put on the hearth, the oven containing the biscuit, or whatever was to be baked, placed over the coals. Then, an iron lid or cover with a rim standing up all around, was placed on it and covered with nice bright coals. But the general family baking was done in the brick oven outside of the house. Oh! did you ever eat apples baked in a brick oven? After the bread is taken out there is enough heat left to bake apples. The children could attend to that. The plan was to have them ready and put them in and leave them till the oven was cold.

.....

My father and mother were married February 22, 1819 or 1820. The weather was so fine that they played and danced in the meadow. The newly married pair went immediately to their new home -- the little stone house where I was born. I was second in the family of ten. My oldest sister and I found that if it was an honor to stand at the head of the row, it brought care and labor as honor always does. But we accepted the situation and when old enough relieved our mother of many cares.

My childhood was a happy one. I loved the old home; I loved every foot path, every spring of clear water, of which there were several on the farm; I loved the winding streams meandering through field and meadow; the woods, the barn, the horses, cows, sheep, geese and chickens and our dog Leopard.....

I have mentioned the lane which connected us with the outside world. It was crossed a short distance from the house by a stream of water. The fence on each side was raised to make a way for the stream to flow in time of freshet. At one side was a place of considerable depth in which it was my especial delight to play when the water was warm and the little fishes darted through it. We loved to sit there with our cups and catch the playful little fellows when they had no thought of such a catastrophe.

--Mary Barr Robinson

PART IIFROM AYRSHIRE TO ILLINOIS

ANCESTORS OF JOHN BUNYAN GALLOWAY

GALLOWAY

NAIRN

PARKER

SCOTTISH The homeland of the Galloway, Nairn and Parker
 ORIGINS ancestors, as this story opens, was Stewarton Parish
 in Ayrshire. In 1986, Jean Woods, a descendant, took
 time from her study at Aberdeen University to search Stewarton
 birth records, the 1841 and 1851 censuses, and other sources.
 Her mother, Helen Ralston Woods, analyzed Jean's many pages of
 information and has generously made the findings available for
 this book. Their information is the only actual overseas
 research done and pushes the ancestry back almost three genera-
 tions beyond what was previously known.

Besides family facts, Helen has provided this important
 information about the families' origins:

The Galloway and Parker families appeared in
 Stewarton parish in the early 1800's as single families.
 The Nairns were there in the earliest records of the
 Parish (approximately 1750) and in numerous families.
 There were two Galloway families in 1841 and 1851; two
 Parker families in 1841, none in 1851; nine Nairn
 families in 1841 and seven in 1851. A quick look at
 the 1861 census shows that most of these families had
 by then disappeared from the Stewarton area.

The disappearance of some of the Nairns might be
 explained by the fact that quite a number of them
 were weavers....The wives of weavers were usually
 spinners. The rest of the Nairns and all of the
 Galloway and Parker families were farmers. On two
 census returns the farms were described as being
 forty and forty-four acres in size. Elder sons
 usually stayed on the family farm. Younger sons and
 daughters seemed to find employment as farm and house
 servants....Children were described as "scholars" until
 age eleven or twelve, then they became servants....
 spinners, milliners, apprentices, etc. It is easy to
 understand how emigration to the United States would
 appear to them to offer many more opportunities for
 education, employment and betterment than their native
 land.

Regarding origins¹ Helen Woods gives this added information:

The Galloway name appeared first in Atholl in the Thirteenth Century. The family is a sept of the McFarlane clan which comes from the west shore of Loch Lomond. The Nairns first appeared in Nairn (east of Inverness) in the Fourteenth Century and the family is a sept of the MacIntosh clan which in turn was one of the main divisions of the old Clan Chattan. The Parker family appeared in Perthshire in the Thirteenth and in Dundee in the Fourteenth Century.

Because of the places of origin and the fact that the Parkers have no relationship with a clan, I would assume that they were considered Lowlanders. Since "our" Galloway and Nairn families seem to have resided in the area of Stewarton for at least fifty to one hundred years, I would think they would also be considered Lowlanders even though their families had Highland origins.

About naming traditions, Helen adds this:

The Irish had a naming tradition. The first son and daughter were named for their father's parents and the second son and daughter for their mother's parents. In looking at the family names in the material Jean collected, that tradition seems to have been followed to some extent by Scots.

(1) Helen found these facts in a book, SCOTS KITH AND KIN. She is continuing research.

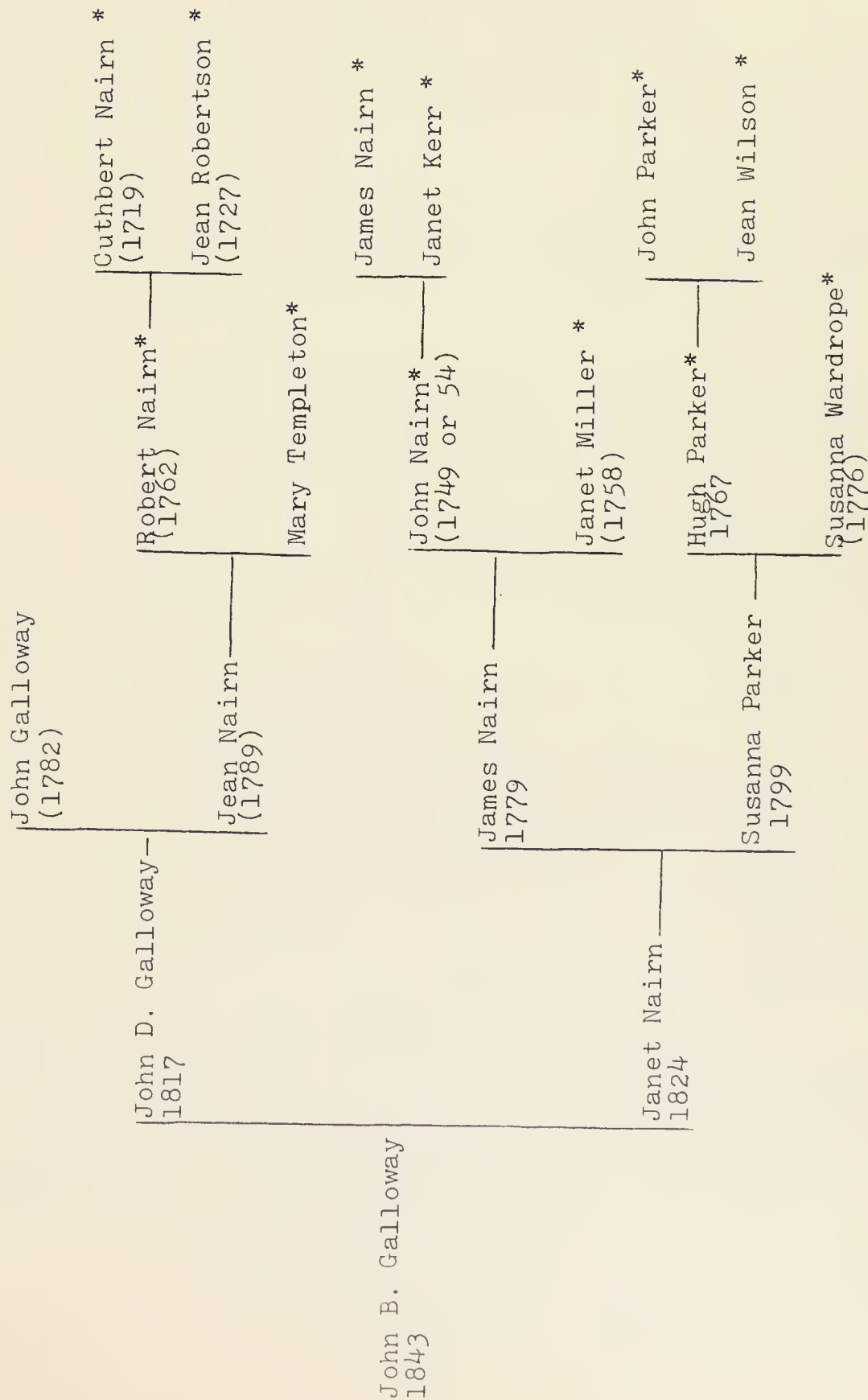
County Map of Scotland



Map from Everton's HANDY BOOK FOR GENEALOGISTS

PEDIGREE CHART FOR JOHN BUNYAN GALLOWAY

With actual or (approximate) birth years



*These names in this pedigree have not been proved, but are thought to be correct.

THE GENERATIONS IN SCOTLAND

John D. Galloway and his wife Janet Nairn came to America in 1850. To augment the pedigree chart on page 75, brief information is given here about the forbears of these two. Little is known of them as persons except that they were Presbyterians, for the names of some appear as elders and as collectors for the poor, and they were farmers and craftsmen.

The family groups are based chiefly on Scottish birth and marriage records, on tombstone inscriptions, and some Mormon library sources. While evidence is strong that the first two generations are, indeed, our ancestors, you will occasionally see the terms "probably" or "thought to be."

PATERNAL LINE OF JANET NAIRN GALLOWAY From the pedigree chart it can be seen that Galloway, Nairn and Parker names are much interlaced in marriage. All locations are communities in Stewarton Parish unless otherwise specified.

Generation One: JAMES NAIRN, of Bloak (or Block), who married JANET KERR, is believed to be in the line to Janet Nairn, who came to America in 1850. Their known children, with birth date and place were:

JOHN	30 Nov. 1749 (or 1754) in Bloak
JAMES	23 Sept. 1753 in Bloak

Generation Two: JOHN NAIRN, farmer, son of James and Janet above, was married 7 Feb. 1778 to Janet Miller, born about 1758. Their children:

JAMES	8 May 1779 at Gallowayfoord
MARGARET	29 Oct. 1780 "
AGNES	27 Oct. 1782 "
JANET	28 Aug 1785 at Spreadfield
JOHN	1787 (taken from tombstone)

John Nairn, Sr. died 3 August 1818, Janet on 21 September 1793, and son John (a farmer in Kilbride) on 11 April 1844. Parents and both sons are buried in Stewarton Old Church Burial Ground, Section E.

Generation Three: JAMES NAIRN, farmer at Mosshouse, born 1779, about 1819 married SUSANNA PARKER, born 1799. These we know to be the parents of Janet, mother of John B. Galloway.

Children of James and Susanna Parker were:

JOHN	16 July 1820	at Mosshouse	
HUGH	14 Jan. 1822	"	
<u>JANET</u>	10 Jan. 1824	"	
JAMES	15 Sept 1825	"	
SUSANNAH	2 Nov. 1827	"	
DAVID	4 Jan. 1830	"	
ROBERT	1 Sept 1833	"	(died in infancy?)
JEAN	15 Aug. 1835	"	
ROBERT	6 July 1841	"	

From this family came two known emigrants to Illinois:
Hugh in 1842, Janet in 1850--and possibly others.

MATERNAL ANCESTRY OF Generation One: JOHN PARKER and
JANET NAIRN GALLOWAY JEAN WILSON, married 12 June 1761
 in Dreghorn Parish, are believed to
be the ancestors of Janet Nairn. Their children were:

JANET	9 June 1762	(Baptismal date)	Dreghorn
JOHN	5 Jan. 1764	"	"
JEAN	2 July 1765	"	"
<u>HUGH</u>	25 Oct. 1767	"	"
MARION (Dtr)	8 Apr. 1770	"	"
----- (Dtr)	22 Nov. 1772	"	"
ROBERT	30 Apr. 1775	"	"

The residence of this family was Dreghorn.

Generation Two: HUGH PARKER, of Bogflat, on 28 April 1794
married SUSANNA WARDROPE (or Wardrop).
They were on the 1841 census, but not
in 1851. Their children were:

JEAN	15 Nov. 1795	in Warrix, Dreghorn Parish
MARY ANN	11 June 1797	(Baptism date) Dreghorn Parish
<u>SUSAN</u>	24 Feb. 1799	in Dreghorn Parish
JANET	2 June 1800	" " "
AGNES	2 June 1800	" " "
MARRION (or Mary Ann)	2 Apr. 1802	- in Bogflat, Stewarton
ELIZABETH	20 Feb. 1804	in Bogflat, Stewarton Parish
MARGARET	5 Apr. 1806	" " "
HELEN	12 Oct. 1807	" " "
ANABEL	2 May 1809	" " "
JOHN	29 Apr. 1811	" " "
DAVID	18 May 1815	" " "

Susan (Susannah) married James Nairn and became the mother
of Janet Nairn Galloway; John emigrated to America (Illinois)
about 1847.

JOHN D. GALLOWAY
MATERNAL ANCESTRY

Here too, the first two generations are
"thought to be":

Generation One: CUTHBERT NAIRN, of Bloakhillhead, born about 1719, married JEAN ROBERTSON, born 1727. Children were:

JANET	30 Jan. 1752 at Bloakhillhead
JAMES	26 May 1754 " "
JEAN	18 Dec. 1757 " "
CUTHBERT	23 Dec. 1759 " "
<u>ROBERT</u>	9 Sept. 1762 "
JOHN	19 Aug. 1764 "

Generation Two: ROBERT NAIRN, of Brae, born 1762, married MARY TEMPLETON, the first of four wives, if the record is accurate. His children were:

<u>JEAN</u>	25 March 1789	by Mary Templeton
AGNES	6 Aug. 1791	at Brae - by Agnes Templeton
CUTHBERT	14 May 1793	" " - " "
MARION	2 Aug. 1796	" " - by Mary Robertson
JANET	5 Jan. 1799?	" " - by Janet McDonald
MARGARET	6 May 1799?	" " - " "
JAMES	31 Jan. 1802	" " - " "
JOHN	31 Jan. 1802	" " - " "

Generation Three: A JEAN NAIRN is known to have married the first JOHN GALLOWAY on 9 May 1809 at Stewarton. John was a hired farm laborer at times but also worked "in town." He died in the 1840's, Jean after 1851. Their children were:

MARY	19 May 1810	"in town" (died as infant?)
MARY	23 July 1815	Northgate Lamshon
<u>JOHN D.</u>	2 Aug. 1817	at East Cocklelie
JEAN	31 Jan. 1820	--
HELEN	4 May 1822	"in town"
ANDREW	26 Jan. 1825	"in town"
JAMES	20 Oct. 1827	in Bloak (Block)
ROBERT	31 Mar. 1830	in Bloak "
JANET	12 July 1832	--

(Another Galloway child was born in 1811. Name not legible.)

John D., James and Andrew came to Illinois. Andrew married Mary Ann Nielson in 1855 and migrated in 1869.

Generation Four: JOHN D. GALLOWAY married JANET NAIRN 24 November 1841 in Stewarton. The record shows they were assessed "2/4/2 allowance for the poor" and the banns were proclaimed twice.

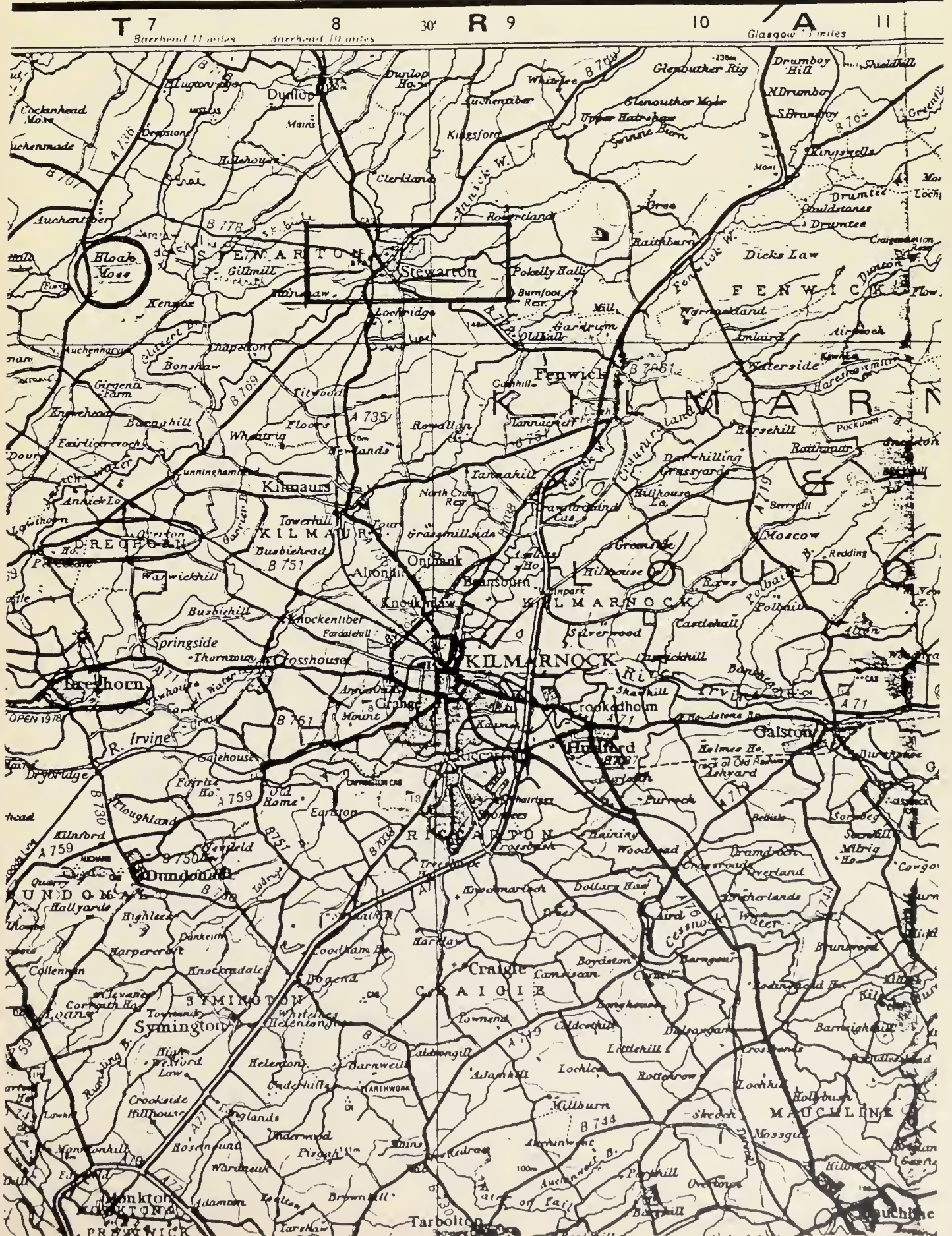
Stories of life in America for the Galloways, John Parker and Hugh Nairn follow.

From BARTHOLOMEW MAP #40 (AYR + LANARK)

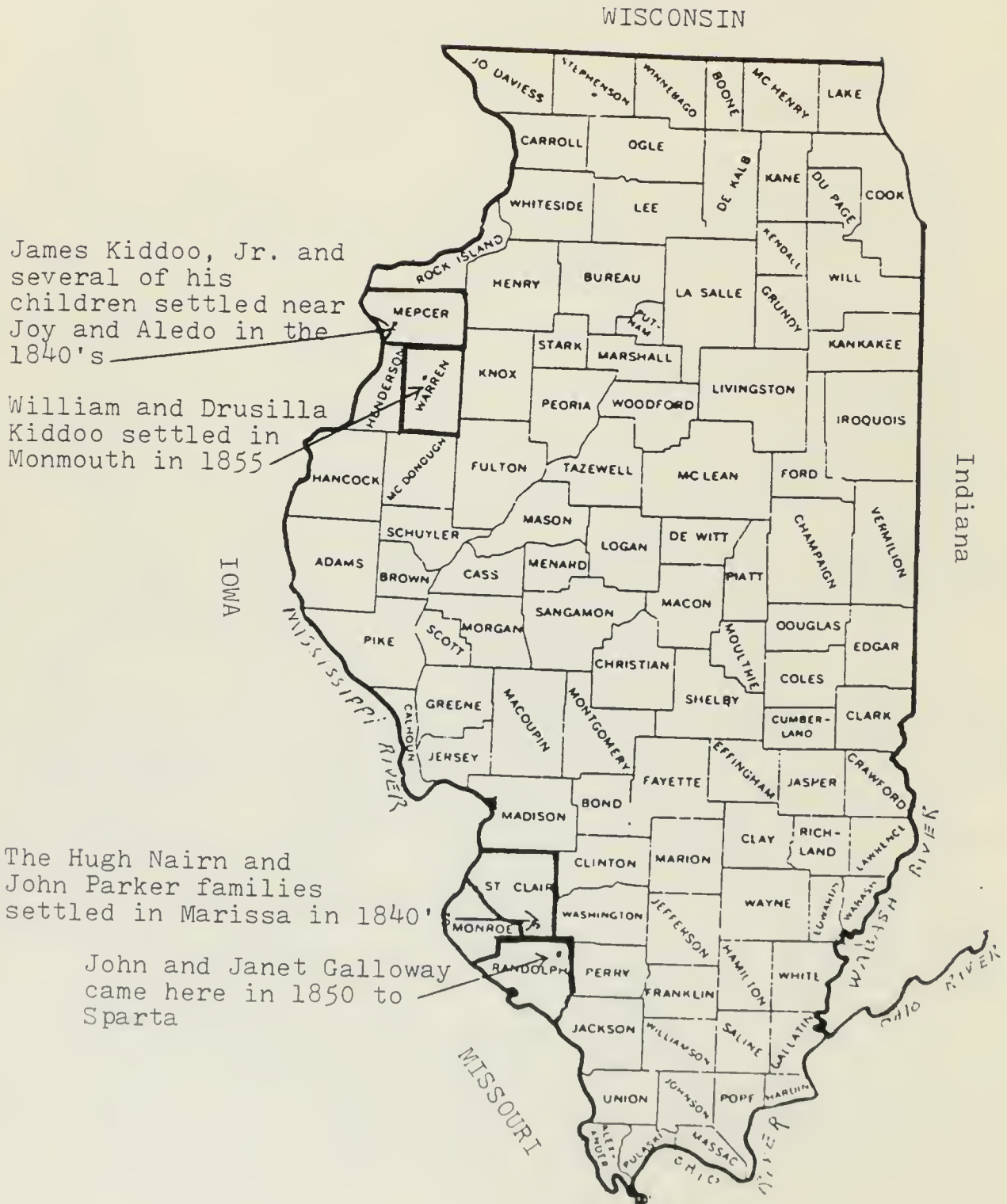
TO GLASGOW
13 miles

SCALE 1 MILE = 7/8 INCH

1:100,000



ILLINOIS



ILLINOIS IN THE 1840'S

On arrival in America from Ayrshire, the Nairns, Parkers and Galloways settled in Randolph and St. Clair Counties in the southwest corner of Illinois, an area of good farm land within thirty miles of the mighty Mississippi River, then the artery of commerce to the large market cities.

Illinois had become a state in 1818. By the 1840's its government was established and stable, the Indian "problem" quieted, and a few sizable communities existed. Farm land was being taken up rapidly from the government in eighty-acre plots at about \$2.00 per acre. Short railroad lines were beginning to link towns to ports and other towns.

Shortly after 1800 the village of Sparta, where the Galloways settled, had become the center of a large Scottish community. The first Presbyterians to settle there came from South Carolina and were called "the South Carolina Irish." A few years later they were joined by a large migration which came directly from Ayrshire and Renfrewshire, Scotland. Some of these may have been friends and relatives who enticed the Nairns and Galloways to America.

S. Cameron Edmiston, son of an early settler, describes these early Presbyterians:

Their grandfathers belonged to the group who signed the covenant in Scotland in opposition to the church laws being imposed on them by England. They were very devout people and early organized a congregation in their community....The people gathered for their two sermons with intermission. The sermons were planned to elucidate the difficult entanglements of theology as taught then. They were masterpieces of logical argument and were often the center of family discussions for the week.¹

Dr. Edmiston also provides this picture of the Scottish farmer:

The farmers were an enterprising lot. Their farms were well kept, many enclosed with hedges trimmed as nicely as a man's head by his barber. Every corn and drill row was as straight as a line. Their wheat stacks were as artistic as a Russian tower. Their horses and harnesses and vehicles were always spick and span. They had their farmers' societies where they discussed farm problems.²

(1) and (2) BRANCHING OUT IN ST. CLAIR CO, "Old Pioneer Sparta" by C.S. Edmiston. Vol. 9, No. 3, p. 93. (Publication of Marissa (Ill.) Historical Society.)

THE UNITED PRESBYTERIAN CHURCH

The United Presbyterian Church in America, as a separate branch of Presbyterianism, had its origin in Scotland. In 1733, the Established Presbyterian Church of Scotland divided into three groups: Associate, Reformed and Established. Members of the Associate and Reformed Churches came in large numbers to America beginning about 1752. On June 15, 1782 these two merged and became the Associate Reformed Presbyterian Church--later to be called the United Presbyterian Church. This was the church of the Galloways and Nairns in Illinois.

The U.P. Church, as it was commonly known, was conservative in its theology, strict in everyday adherence to what it saw as Christian principles, and austere in its worship. No musical instruments were used in its services and only the Psalms were sung. Sunday was the Sabbath and it was "kept."

But these were not inward looking people. Old records refer to the young peoples' leagues, youth fellowships and mission societies. They had brought with them the long Scottish heritage of secular education and a classically educated clergy. They were involved in temperance, anti-slavery and other social movements of their day.

The U.P. Church kept its identity until 1950 when it merged with The Presbyterian Church U.S.A. With subsequent unions more recent, Presbyterianism in America is again known as The United Presbyterian Church.

ACADEMIES Presbyterian academies, begun in the East, followed the churches and settlers as they moved west. In the Nairns' village of Marissa, in Sparta, in Monmouth, and in Poynette, Wisconsin, academies provided education for at least two generations of Galloways, Nairns and Kiddoos.

The academy movement began to decline about 1900 when improved public schools and higher education became more easily available.

HUGH NAIRN

1822 - 1899

ARRIVAL HUGH NAIRN, brother of JANET NAIRN GALLOWAY, came to America eight years before the Galloways. Illinois county histories and historical society journals had many references to this Nairn family, but none were found for the Galloways. Therefore, for what it may reveal of the kind of people John and Janet Galloway were, this side branch is added to the family tree.

The Hugh Nairns were joined in Illinois in 1847 by John Parker and the three families lived not more than fifteen miles apart. It is known that Uncle Hugh Nairn was held in great affection and respect by his nephew, Rev. John B. Galloway.

THUMBNAIL The HISTORY OF ST. CLAIR COUNTY, ILLINOIS, 1881,
BIOGRAPHY by Brink, McDonough, has this brief biography.
Corrected or added dates are in parenthesis.

HUGH NAIRN. Among the prominent farmers of Athens precinct may be mentioned the name that heads this sketch. He was born in Ayrshire, Scotland, in the year 1821 (14 January 1822), and was the son of James and Susan Nairn, who were natives of the same place. The family descended from the Highlanders of Scotland.

Mr. Nairn was one of nine children, and brought up on a farm. He attended the schools of his native land, where he received the rudiments of a business education. He married Miss Margaret Watt (on 2 June 1842) and immediately set sail for America, landing in New York August 7, 1842, coming directly to Randolph County, Illinois, where his wife had three uncles.

In the winter of 1842, he entered eighty acres, where he now lives. Two years later he settled here and began the improvement of the farm where he has since resided.

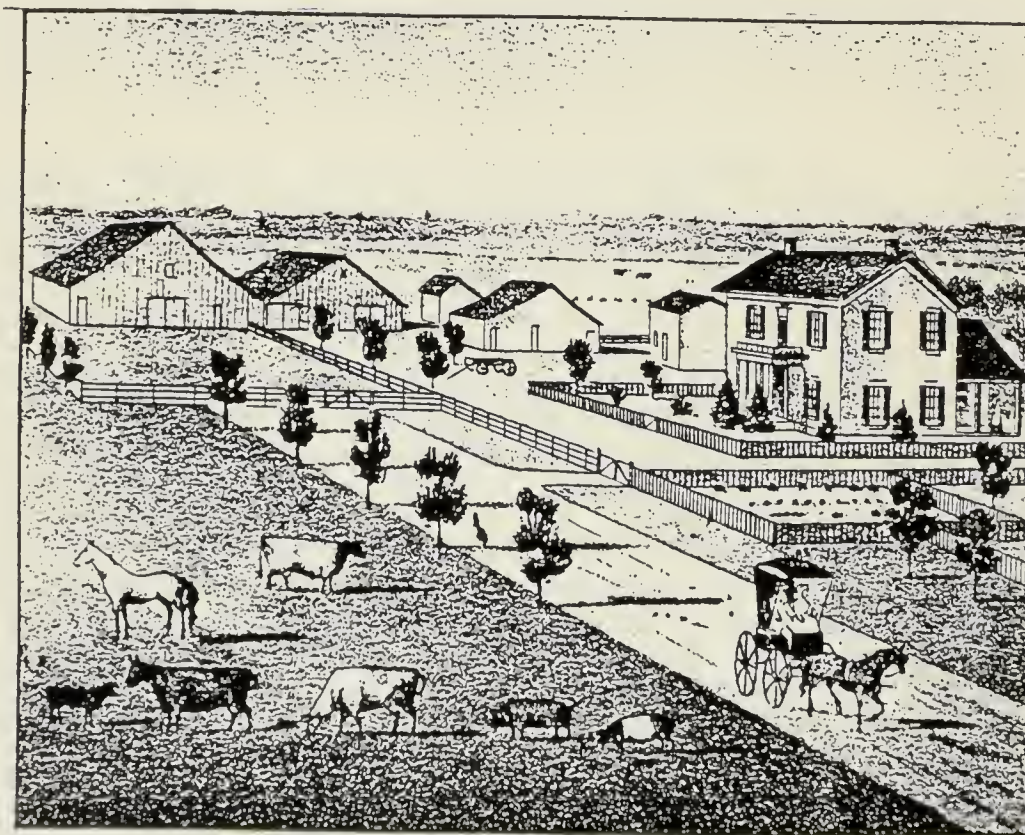
His wife died in 1865 (1864). Eight children were born to this union, six now living....

On September 7, 1868, Mr. Nairn married Mrs. Jenette Kirkpatrick. They have two children, David and Samuel W.

Mr. Nairn has a well improved farm of 187 acres. He is a member of the United Presbyterian Church. Politically he is a Republican. Such is a brief sketch of one of the much-respected citizens of Athens precinct.

AS A FARMER The 1850 census for St. Clair County shows the Nairns to be living in District No. 5, south of Okaw, which was later identified as Township 3 South, Range 6 West. It was near the village of Marissa. His real estate value was \$500.

His industry and thrift are evidenced by the fact that ten years later the census shows real estate value to be \$3500 and personal property \$2200. By 1870, the amounts had risen to \$8500 and \$2400. Comparing these figures to neighboring families, Hugh Nairn was indeed a very prosperous farmer. In his prosperity he was also charitable, for the Township Loan Book has Hugh's name as guarantor of numerous loans.



FARM RESIDENCE OF HUGH NAIRN,
Sec. 8, T. 3, R. 6, ATHENS PRECINCT, ST. CLAIR CO., ILL.

America must indeed have been an expansive experience. From small Scottish farms to eighty or a hundred and more acres of virgin soil; from centuries old stone houses to new wooden ones built by themselves, they must have felt at times like the landed gentry of Old Scotland. Government here was small and undemanding. A farmer's taxes were about one-and-a-half cents an acre plus one-fourth of one percent of the personal property value and an additional levy for roads which could be paid in labor.

Illustration above is from his nephew John Galloway's scrapbook.

AS A Hugh and Margaret Nairn were charter members of
 CHURCHMAN the Hill Prairie Reformed United Presbyterian
 Church, later called the United Presbyterian
 Church of Marissa. Minutes of that church from 1857 to 1869
 show that Elder Nairn missed few, if any, meetings. Twenty-five
 years later, minutes record that he "asked to be excused from
 attendance upon the courts of the church because of infirmities
 of old age."¹ This may mean that he was an elder continuously
 for thirty-seven or more years.

Church minutes also show that one by one the Nairn children
 "were admitted to membership by examination."

Hill Prairie Church was the parent body of Marissa Academy.
 In 1874 it was the church that organized a high school which
 survived but a few years. The idea, however, continued. In the
 summer of 1886, the Marissa Academy Association was chartered,
 its board made up of U.P. Church members. Classes began in
 September 1886 and for five years met in rented rooms until a
 building was erected in 1891.

The academy offered a three-year course, preparatory for
 college, at a \$7.00 tuition fee for each of the first two years
 and \$5.00 for the third. Many of its graduates entered the
 ministry or became lawyers. The school was associated with
 Monmouth College (Presbyterian) in Monmouth, Illinois, and
 students could enroll there without entrance examinations.
 By about 1906 the quality of local schools had improved and
 the academy was closed.



MARISSA ACADEMY BUILDING 1891

(1) Branching Out in St. Clair Co. - "An early History of Marissa
 Church." Vol. 5, No. 4

NAIRN Margaret Watt Nairn's cemetery marker gives her
 CHILDREN birth as 22 February 1820, death as 5 February 1864.

Children born to her were:

	<u>Born</u>	<u>Died</u>
MARGARET NAIRN	1843	After 1881
Married Robert Dixon		
JAMES NAIRN	10 June 1845	17 Jan. 1932
Married Margaret Jane Nelson		
SUSAN (SUSANNA)	Ca. 1847	Before 1881
HUGH NAIRN, JR.	March 1850	1921
Married Margaret Jane Wylie		
JOHN LESLIE NAIRN	Ca. 1852	After 1881
Married Margaret Jane Elder		
JANE (Or Jenette) NAIRN	Ca. 1854	After 1881
Married Thos. Blasdell		
ROBERT WATT NAIRN	7 Oct. 1859	11 Oct. 1934
Married Margaret Jane McCurdy		

Four sons with wives named Margaret Jane must have caused a bit of confusion!

Mr. Nairn's second wife, Jenette Kirkpatrick, was born February 1835 in Ireland and died after 1900. Her two sons from a previous marriage were John and Robert.

Born to the second marriage were:

DAVID D. NAIRN	1869	
Married Hattie Gray		
WILLIAM A. NAIRN	11 Feb. 1871	20 Sept. 1872
WILLIAM G. NAIRN	14 July 1873	4 April 1879
SAMUEL W. NAIRN	June 1876	After 1922
Married Mollie Gray		

Hugh Nairn died 22 May 1899 and is buried beside his wife Margaret in Marissa Cemetery.

CHILDREN OF HUGH NAIRN

By the 1870's another generation was moving on westward, taking up land at a rapid rate. In speed of travel, the expanding railroads were to that age what the airplane was to be to a later time. The Cherokee Neutral Lands in the south-east corner of Kansas were one area opened for settlement.

Farms in the Sparta-Marissa area were well developed and valuable, and to those farmers still looking for something better, the \$2.00 to \$5.00 per acre price looked inviting. The railroad had reached Girard, Kansas, in 1870 and a farmer could rent a boxcar, load his machinery, cattle and household

goods into it, put his wife and children in a coach and be in Kansas in a week.

The NAIRN BROTHERS, JAMES, age 35; HUGH, JR., 30, and JOHN, 28, with their wives and nine children were among those who went in 1878. An item in the Sparta MONITOR tells of James Nairn selling his farm for \$16,000 and within a week having purchased one near Girard.

Two churches near Girard were organized chiefly by the Presbyterians from Randolph and St. Clair Counties.

DAVID D. NAIRN graduated from Marissa Academy with its first class in 1889, and was later a student at Monmouth College. A newspaper said of him, "Mr. Nairn is a young man of ability and will be heard from in the future."

SAMUEL W. NAIRN graduated from the Marissa Academy in 1895, his wife Mollie in 1894. In 1922 they were living in Minneapolis

JANE NAIRN attended Monmouth College Preparatory Academy in 1871-72.

REV. ROBERT WATT NAIRN, D.D. graduated from Southern Illinois Normal University and from the theological seminary in Xenia, Ohio, in 1891. Ordained that same year, he went on to pastorates in Carter and Kirkwood, Illinois; College springs, Iowa; Zanesville, Ohio; with later charges at Cannonsburg and Washington, Pennsylvania. He was for a time president of the Board of Trustees of Muskingum College. Robert visited his cousin, Rev. John Galloway, several times. They were close friends and clergy colleagues.

JOHN PARKER

Born 1811

JOHN PARKER, son of Hugh and Susanna Wardrope Parker, was born 29 April 1811 in Boegflat, Stewarton Parish, Ayrshire. He was uncle to Hugh Nairn and Janet Nairn Galloway and, like them, an immigrant to Illinois.

John's wife, Joanna Calderwood, was also born in Ayrshire about 1811.

The Parkers came to Illinois about 1846 or 1847 and settled on a farm in District No. 5, in St. Clair County, near the Hugh Nairns.

Census and birth records in Scotland show children born to them there to be:

JEAN	27 June 1838	- in Bollingshaw
SUSANNA	1840	

The 1850 Illinois census adds:

JAMES	1838	- in Scotland
HUGH	1842	- in Scotland
JOHN	1848	- in Illinois

Records show John paid a township school tax of \$2.35 per semester from 1850 to 1854. However, he was not found on any subsequent Illinois census. Perhaps he was one who found land in another state.

A James Parker, who could have been his son, was found on a list of outstanding farmers as operator of the Mound Stock and Grain Farm near Athens, Illinois. He was also a patron of the Marissa, Ill. Historical Society, which provided much information for this book.

John and
Joanna Parker.....



JOHN D. GALLOWAY

1817 - 1884

JANET NAIRN GALLOWAY

1824 - 1886

SCOTTISH FARMERS IN ILLINOIS

AYRSHIRE JOHN D. GALLOWAY¹ was born 2 August 1817 to
John and Jean Nairn Galloway, farmers of East
Cocklelie, in Stewarton Parish, Ayrshire.



His wife, JANET NAIRN, born 10 January 1824, was the daughter of James and Susanna Parker Nairn, farmers at Mosshouse, also in Stewarton Parish.

Records show this John to be a farmer and farm laborer. The census shows him working in town, then on a farm. Their first son was born at Mosshouse, the second at Glasgow. Putting bits of evidence together creates a picture of him as a restless young man not yet established in an occupation.

Perhaps he recognized the United States, with its millions of acres waiting to be owned, as the greener pasture he needed. Relatives had already settled there. He knew what the promise was.

ILLINOIS John and his family arrived in Illinois in 1850 with son John, age seven, James, five, and probably a younger daughter, Susan. A family that closely resembles the Galloways arrived aboard the JOSEPH BADGER at the Port of New Orleans on June 16, 1850. Many mid-continent immigrants landed at New Orleans and came by ship up the Mississippi River, a quick ten-day trip to Illinois.

They settled in Hilden Precinct, near Sparta in Randolph County, a location described as Township 4 South, Range 5 West.

(1) The initial D was found only in one place, on the probate papers of John Galloway's estate. It is assumed to be correct.

In the next county were Janet's Nairn and Parker relatives, and probably also Galloway kin. It appears that John's brother James may have come with them.

FAMILY Birth and census records in Scotland and Illinois show that children born to them were:

<u>JOHN BUNYAN GALLOWAY</u>	4 April 1843	- in Block, Stewarton
JAMES GALLOWAY	28 Feb. 1845	- in Glasgow
SUSAN GALLOWAY	26 Nov. 1847	- in Overhill
JANE N. GALLOWAY	26 Sept. 1850	- in Illinois
WILLIAM HUGH GALLOWAY	Ca. 1854	- " "
ROBERT GALLOWAY	Ca. 1857	- " "

Susan was not found on any record in the United States, she may have died before or at about the time they arrived here.

Mere dates and names cannot even suggest the adjustments that a family such as these Galloways must have experienced. In Stewarton parish most of the land was in small farms of one to 180 acres worked by their family-owners. It was a land of hills and moors and peat bogs, a place where there were very few natural woodlands. Abundant limestone was used to build the homes, which lasted for many generations. Their homes had been in a low row of buildings with cow-byre and horse stable attached. Only the barn was separate and often there was a dairy or milk house with loft for drying cheese.

They were used to seeing their small fields separated by hedges and ditches and stone walls, and flowers and small fruits in their kitchen gardens. To come to the Illinois of the 1850's, with its thick virgin forests, and sprawling farms only partially developed, must have either thrilled or dismayed them. But they left no personal record of their feelings.²

The Galloways were Presbyterian, but in which of the United Presbyterian Churches in or near Sparta is difficult to determine. A strong probability is the Sparta Church which had its beginnings in 1836 as a preaching station of the Sparta-Union Church.

In 1845, in the basement of its new building, the congregation established a school which continued until the Union Academy was built. It was probably at this Union Academy that young John, as he said, "attended the local academy." Records show that Jane, at 19, and Hugh, 16, were also students there. The Sparta-Union Church became two congregations in 1859.

(2) This description of Stewarton is adapted from one found by Helen Woods.

The value of the Galloway property, as recorded on the 1860 census, was real estate \$1000, personal property \$400. By 1870 it was \$2000 and \$1500. So, while not as "well-to-do" as his Nairn kinsman, John was also prospering.

John D. Galloway died at the comparatively young age of sixty-six, on 7 January 1884. Cause of death, chronic bronchitis. He was buried in Caledonia cemetery, Sparta. Faith Ralston, a great-granddaughter, could find no headstone, but many older graves, she found, had none.

Janet Galloway was living in Sparta village when she died on 17 August 1886. In family papers nor in library sources could any record be found about these people, their personalities, or what they achieved. That perhaps can best be seen in their children.

THE WILL John's will was dated 14 June 1882. Executors named were sons John, James and William, but two months after their father's death, William died unexpectedly of pneumonia. John was then living in Iowa; James in Colorado.

Principal terms of the will were:

.....I give to my wife, Janet Galloway, the dwelling house and lot connected therewith and now occupied by us as a homestead, and all its furniture, pictures, ornaments, etc. contained therein, and used by us in connection therewith, also the interest and so much of the principle of all money and credits I possess, that may be necessary for her support, and the support of my feeble minded son, Robert Galloway, as long as she shall live.

.....If my son, Robert Galloway, survives my wife, then the interest and so much of the principle of above money and credits as may be needed, shall be used for his support as long as he shall live.

.....And if, after the decease of my wife and my son Robert Galloway, there be a remainder of money and credits, said remainder shall be equally divided, together with the proceeds of sale of above house and lot, furniture, etc. between my sons and daughter: to-wit: John Galloway, James Galloway, William Galloway and Jane Hite, or their heirs. The share of the above going to my daughter...shall be free from the controls of her husband.

From the above it can be seen that the farm had been sold prior to the move into Sparta and his death. John's estate

could not be settled until February 1896, after Robert's death. At its closing, after caring for Robert for twelve years, there was still a balance of \$416.72, which was divided between John, James and Jane.

John D. Galloway, it would seem, was another immigrant who had improved his and his family's lot in life by coming to America.

CHILDREN OF JOHN AND JANET NAIRN GALLOWAY

JOHN BUNYAN GALLOWAY (1843-1921) United Presbyterian minister, married Matilda Jane Kiddoo. Their stories are in chapters following.

JAMES N. GALLOWAY (1845-1920). One could guess that in the names of James and Jane, the initial N stood for Nairn, but nowhere was that fact found.

This obituary, clipped from a Durango, Colorado, paper, tells most of what is known of his life:

James N. Galloway, one of the oldest pioneers of this valley, passed away at his home on Third Avenue yesterday afternoon at 1:30 o'clock...

Mr. Galloway was born in Glasgow, Scotland, on February 28, 1845, being 75 years, eight months, and fourteen days old at the time of death.

He came to America when six years of age and lived in Sparta, Illinois, until 1870, when he came to Howardsville, Colorado, and followed the blacksmith trade. In 1880, Mr. Galloway came to Durango and opened one of the largest livery stables in the southwest, which he successfully operated until his establishment was burned in the big fire of 1889.

The decedent, during the early years of the city, was a member of the city council for one term.

The obituary then goes on with these facts about his family. On November 26, 1879, James married Amelia Miller of Sparta, Illinois. Children born to them were Helen, in January 1883, who preceded her father in death; Anna, in January 1886, who married a Mr. Cundy (sp ?); and Myra, in September 1887, who married a Mr. Airy.

James's death certificate gives date of death as 14 October 1920, his occupation then as blacksmith; cause of death was apoplexy.

In a letter to his brother John, James tells of his business ventures in mining and prospecting, but he also operated a new livery stable after the fire referred to above. His brother John visited him in Colorado and had one of the highlight experiences of his life--a ride up Pike's Peak on the cog railway.



STATEMENT.

DURANGO, COLO.,

Apr 28th 1894

Mrs J. B. Galloway

To Galloway & Orr, DR.

PROPRIETORS OF THE

DURANGO LIVERY, FEED AND SALE STABLES.

Dear Brother
To write you for the last 4 months but put it off

JANE N. GALLOWAY (1850-). Her birth on 25 Sept. 1850 in Illinois, as recorded in the 1900 census, confirms 1850 as the year of the family's arrival. At age nineteen she was attending school. For a girl to continue her education to that age at that time in history was unusual and may show the family's respect for education.

Her first marriage was to a Mr. Hite, by whom she had a daughter Etta. Etta is thought to have had a son, Thomas., but married name is not known. Jane's second marriage in 1887 was to Jesse Lafferty, a painter. They lived in Sparta. Jane attended her brother John's funeral in 1921. Her year of death is not known.

WILLIAM HUGH GALLOWAY (1854-1884). After schooling at Union Academy he appears to have worked with his father on the farm. His death came at age thirty. After a visit to his brother John in Wisconsin, he became ill on the train home. He was taken off the train at his Uncle Hugh Nairn's home and died there of pneumonia.

ROBERT GALLOWAY (1857-1896). The 1860 census refers to him as "idiot." He died at age forty, in December 1895, or January 1896.

JOHN AND MATILDA GALLOWAY

JOHN BUNYAN GALLOWAY
1843 - 1921



MATILDA JANE KIDDOO
1848 - 1877

With John Bunyan Galloway and his wife Matilda, this history reaches its central figures. John's story is told first.

REV. JOHN BUNYAN GALLOWAY, MINISTER

HIS He was born, in his own words, "in Mosshouse, in Block,
YOUTH in the Parish of Stewarton, Ayrshire, Scotland,"¹
 on 4 April 1843," the son of John Galloway, farmer in
Block, and Janet Nairn Galloway.

In another statement of his history, written by him in third person, he adds:

He emigrated early in life to the United States, settling in Randolph County, Illinois, near the city of Sparta. He grew up between the stilts of a plow.

(1) Written by himself for an 1878 history of the Clarence, Iowa Church.

From the plow he went to the Academy in Sparta; from the Academy to the tented field--thence to Monmouth College, where he graduated with the class of 1871....He entered immediately upon the study of theology in the United Presbyterian Seminary of the Northwest, located in Monmouth, Illinois...."2

Among his papers, or in family stories, no description has been found of his boyhood in Scotland or Illinois, or of the voyage to America in 1850 when he was seven. But in a college paper given as an oration in 1869, he describes, in quite poetic language, a Scotman's memory of his homeland:

Vast oceans may separate her from his gaze, yet he still feels the balmy breezes of her healthful clime. He still sees her thatched homesteads, her green threshes, her heather hills and fertile meadows. He still sees the trout sporting in her crystal waters. He still hears the birds sing in her beautiful hawthorne hedges...her thistle bloom in every nook and corner. He sees the mouldering castles, which tell of the dark and warlike days of intolerance.

In America, he was a farm boy in a United Presbyterian home, living close to relatives and Scottish neighbors.

UNION SOLDIER This orderly rural life was interrupted when on 4 May 1864 he enlisted for a 100-day term in the 142nd Regiment of the Illinois Infantry Volunteers where he was a corporal in Captain John Stevenson's Co. K and saw service in the Army of Tennessee.

His military papers describe him as five feet, eight inches tall, with light complexion, gray eyes and dark hair.

For this 21-year-old, nurtured in a pious home, army life in war-time must have been a brutal shock. In a temperance lecture delivered in 1869 he related an incident that occurred while he was traveling with his company in a freight train:

That night they seemed determined to have a spree. We came to a station, and as all lovers of the cup will do when they can get it no other way, they stole a considerable quantity. Then and there the revel commenced. Night drew on....my partner proposed that we should sleep on top of the car. As the night was rather chilly and the danger of the positions about equal, I chose to remain inside. The revel went on as long as there was one able to stagger around or raise the bottle to his lips. The shouting, fighting and debasing obscenity, together with the

flourish of knives and firearms, and the horrible profanity baffle description....It seemed to me the very vestibule of hell....In the quiet retreat of country life we know but little of the terrible consequences of intemperance.

John may have been a reluctant warrior, who volunteered only in answer to a desperate President Lincoln's plea for even very short-term men. His service, however, extended to 135 days and he was discharged on 26 October 1864.

A naturalization certificate shows that he became a United States citizen on 3 November 1864 in St. Clair County court.

COLLEGE YEARS His army service behind him, he returned to the farm near Sparta. A diary which he kept from June through December, 1866, gives the picture of a young man eager to get on with his life and seeming to know the direction he wanted to take. That summer he cut and stacked oats for neighbors, cut twelve acres of wheat with a scythe, helped with threshing. He went to church at Eden and Coulterville and Sparta, led young men's prayer meetings, heard lectures. He stayed the night at one home, stopped for dinner at another, visited his Uncle Hugh Nairn, went to parties, read the life of John Knox, went to a Fourth of July picnic and had a fine time with the ladies. He was twenty-three years old. He was a popular young man.

His entry for July 17 says, "Hauled a load of rock for the new school house. Settled up college accounts. Board and house rent \$75.48, other expense \$81.95. If anyone can go for less, let them try it." He may have been a student the previous year at Monmouth College Preparatory Academy at Monmouth.

However, on August 28 he writes, "Went to Sparta. Got \$55 for wheat and started for Monmouth with \$115." He reached Monmouth, 250 miles away, by train two days later. He was definitely then enrolled in the college.

On September 5: "Was examined in arithmetic, algebra and Latin and passed clear, which gave me much satisfaction. Five long years stare me in the face. But Providence willing, I shall conquer."

His financial record shows he paid his \$6.00 tuition, and during the 1866 calendar year received \$46 from his father and \$10 from his brother, James. He joined the Philadelphian Society and was active in public speaking. Many programs of "student exhibitions" show his name.

At some point in these early student years he met Matilda Kiddoo, who was a student at Monmouth Academy. She was a bright, high-spirited girl, five years younger than he, one

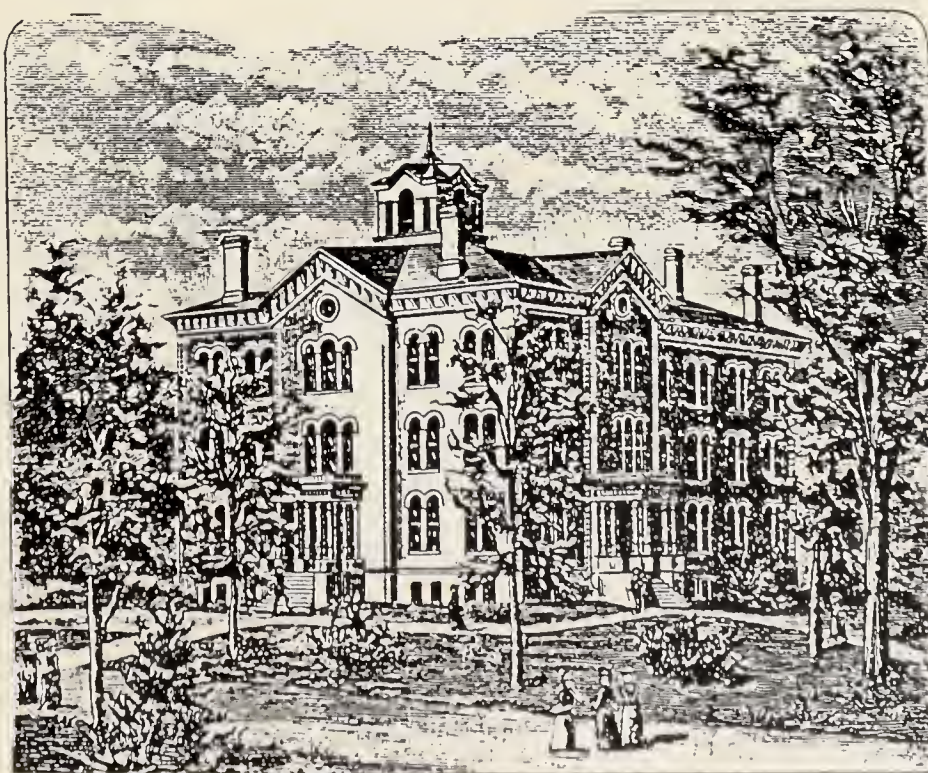
of the nine children of William and Drusilla Estep Kiddoo of rural Monmouth. She would later become his wife.

In an 1869 letter to Matilda, who was visiting her grandparents, Thomas and Jane Kiddoo, near Library, Pennsylvania, he writes, "I have been preparing a temperance lecture and expect to deliver it some of these weeks to my fellow citizens. I want to see whether or not a prophet can have any honor in his own country. I expect I am a little presumptuous, but I suppose there is nothing wrong in a man blowing his own horn occasionally." The manuscript has survived, its arguments still heard today, though couched in different terms. He delivered his lecture at Flat Prairie on July 29.

In that summer of 1869 his letters to "Tillie" became warmer. He was breaking through the Scottish reserve and began to sign himself "Affectionately yours," He used her other nickname, "Pud," and signed his college name, "Bun."

John was enjoying college life. Programs show he participated in a minstrel show, he had long conversations with his favorite professors, he wrote class songs. Some of his notes were in shorthand. Was it because it was faster, or was it something he wished to keep secret?

On 29 June 1871, John graduated from Monmouth College and delivered a commencement oration titled "Inspiration."



MONMOUTH COLLEGE MONMOUTH, ILL.

MARRIAGE AND SEMINARY John Galloway and Matilda Jane Kiddoo were married at her parents' home near Monmouth on 24 August 1871. That autumn John entered The Seminary of the Northwest at Monmouth. There is no mention about where they lived or how they were supported during his first year and a half there. They may have lived with Matilda's parents on their farm outside Monmouth.

John was licensed to preach in the spring of 1873 and went as a student supply to the United Presbyterian Church in Clarence, Iowa. At graduation from the seminary, he was called in May 1874 as the regular pastor and was ordained by LeClaire Presbytery. He rented a house for \$7.00 a month and moved his wife and their two children to Clarence in July.

In their happy, but tragically brief marriage, four children were born. As recorded by John in the family Bible, they were:

RALPH ERSKINE NAIRN GALLOWAY - 1 July 1872, at Galesburg, Ill
 GRACE DRUSILLA ESTEP GALLOWAY--29 December 1873
 BLANCHE EVANGELINE GALLOWAY - 7 December 1875, at Clarence
 MATILDA KIDDOO GALLOWAY - 30 April 1877, at Clarence
 (Her family's record is April 23, which is probably correct.)

On 1 June 1877, events took a turn that was to cast a shadow over John for the rest of his life and to change the course of his children's lives. Matilda died, age 29, about six weeks after Daughter Matilda's birth. Never again were John and his children to live together as a family.

Matilda died of "childbed fever." A pencilled letter from a household helper to her husband, signed only "your true wife," describes Tillie's last illness--and a scene repeated in thousands of homes before that scourge was subdued. It says:

I have nothing good to write this morning. Tillie is very bad. Until Saturday night she was a raving maniac. It is the same fever Mrs. Thomas Morrow died with. They hardly ever get over it, but are left maniacs. It is called Puerperal Mania. It occurs only after childbirth....Oh, I could not describe her ravings to you. What a struggle to get her to sleep. It was only done by opium.

They said she would call me before I came until she would exhaust herself...She lay as one dead, but her mind was clear and all I can say is we are trying to nurse the little spark left but think there is little hope....All day yesterday she seemed to want to say something and this morning gave directions about the children and told me to take all her clothes home as she wanted me to have them. This afternoon we think she is a little stronger and yet calm so we hope for the best. The people are so good to her and seem to love her so.

A few days later she died. John's account book shows \$5.00 spent for "medicines in Mrs. G's sickness." The coffin was \$25.00, the lot in Clarence cemetery \$10.00.

The Clarence GAZETTE reported that "Acquaintances of the Rev. J. B. Galloway, in and about Clarence and Stanwood, to the number of 400 to 500, met at Union Presbyterian Church to listen to the funeral discourse."

The paper adds: "In her last moments, as her friends were gathered around to comfort her, she requested them not to grieve for her, as there were things enough connected with this world to weep over, without shedding tears for one whose journey was ended and who was going home to rest."

If flights into fiction were allowed in this historical account, one could attempt to recreate some of the anguish this young man of thirty-four years felt. He did the only thing that looked possible then. His record shows that on June 11 he "traveled with Mother Kiddoo to Burlington." The children were taken to relatives' homes: Ralph and Blanche to Grandmother Kiddoo's, Grace to an aunt's home, Baby Matilda to the home of another aunt, Louise Kiddoo Langdon, where she grew up.

Later, John wrote this memorial to Matilda, which was published in the GAZETTE:

IN MEMORIAM

Is't true, or is't a dream?
 I feel it sore--
 The center of my home has fled, whom here
 I'll see no more.
 If tears were only black,
 They'd pen these lines,
 For the sky is very cloudy here, though
 With her it shines.
 No more her love and smiles--
 O what a loss!
 Only the Lord has loved me more,
 Behold--The Cross!
 How different with Thee, O Lord!
 Thou'st bought Thy Bride,
 And none shall pluck her out Thy hand,
 Nor from Thy side.
 Then why these vexing thoughts?
 Trust in Him still,
 And where He is we both shall be,
 For 'tis His will,
 Take courage, O my soul!
 The rapture see!
 When gathered to the Lord Himself
 The saints shall be.

J.B.G.



After Matilda's death John had this pastel portrait made. It hung in Blanche's bedroom for many years.

John continued as pastor at Clarence until February of 1881, when he accepted a call to the U.P. Church in Vernon, Wisconsin, a Scottish community near Waukesha.

SECOND MARRIAGE AND MINISTRY

Thirty-eight years old and four years a widower, in the Vernon Church John met Ann Jane Wilson, age 23, daughter of Elder Samuel Wilson. They were married on the second of August, 1881. Their only child, ALVIN WILSON GALLOWAY, was born on 28 May 1882.

In September of 1882, according to John's account book, he travelled to Iowa and returned with Blanche, six, and Ralph, ten, but his effort to reunite his family got no further. No one now can know the reason, but Jennie, as she was called, refused to accept the others and resented the two who had come. Perhaps it was the comparison she felt between the well educated (for that time) first wife and her own meager education and experience. Blanche was the only child who grew to adulthood with her father. She told of being aware, from the first day and young as she was, that she was not being welcomed by her stepmother, and from arrival she became a servant child in the house. Jennie was what used to be referred to as "ailing." She was "not well" most of her adult life.

Ralph, so far as is known, occasionally stayed with relatives, but for the most part lived in his father's house until about age fifteen. Grace, after becoming ill at age six, went to live with her Kiddoo grandparents and grew up there. The baby, Matilda, was by far the most fortunate. For the first three, childhood was not a particularly happy time.

Life had handed the Rev. John Galloway a problem for which in that day there was no acceptable solution. Divorce anywhere was frowned upon, and for a minister it would have meant giving up his calling, and for a scandalous reason. But John did not

abandon the two children who were away. His accounts show money sent to Lou Langdon for "Tillie" and to Grandmother Kiddoo for Grace.

Beginning in October of 1887, when Ralph was fifteen, and continuing until December 1891, John's records show regular payments for tuition, books, board, room, and clothing for Ralph, indicating that he was away at school somewhere. He must have been, even at fifteen, entering Carroll College, the Presbyterian School at Waukesha, from which he graduated in 1891, at age nineteen.

John's ministry in Vernon appears to have gone well. His sermons were being published in religious journals. Blanche told of one disturbance when some members wanted an organ, in spite of the denomination's rule against musical instruments. At another time John organized a young men's debating society in the community, but church fathers objected strongly to having the Covenanter youth in an organization with their sons.

The Masonic Order, as a secret society, was under attack in America for many years in the 1800's, and in the Vernon years the first signs appear that John was a follower of the anti-Masonic movement. This attitude grew with the years and became a negative force in his work.

THE CHRISTIAN CYNOSURE, a publication devoted to the war on Masonry, published many of his sermons. One issue, which carried his picture on the cover, introduced him as "an eloquent preacher, an excellent pastor, a thorough-going reformer and one who has a strong hold upon the affections of his people."

He wrote tracts and arranged meetings on the evil of Masonry.

After eleven years at Vernon, John moved his family in August of 1892 to Poynette, a village of about 500, in southern Wisconsin. There he had a yoked parish of two churches. The nearby Arlington Church was made up of wealthy Scottish farmers from the black-soil Arlington Prairie. The Caledonia Church was about twenty miles away. This move was a step up both financially and in number of parishioners.



John and Jennie
at time of wedding

He purchased the home at 121 Wellington Street in which he was to live for the remainder of his life.

His records show that in 1893 the Arlington Church paid him \$533.32 per year in two installments; the Caledonia Church \$302.31. He made the long drive with horse and buggy to Caledonia on alternate weeks, often accompanied by Blanche. On those trips, Blanche said, her father told her much about her mother and what a fine woman she was. Always they were invited for Sunday dinner at a home.

Blanche was sixteen, her half-brother Alvin ten, when they came to Poynette. Both enrolled in the local Presbyterian academy--full name: Presbyterian Biblical and Scientific Academy of Poynette, Wisconsin.

As a parent, John held to a high standard of behavior from his children, standards not unusual in a religious home then, but that seem strange now. In a letter to Blanche and Alvin, who were visiting at Jennie's parents' farm, where Alvin was recuperating from an illness, their father writes: "I hope Alvin will be able for the hardest kind of study by the time school begins, and that he will be able to graduate at the head of his class... And I think, Alvin, the harder you work, the stronger you will get." And to both: "Go to church and help in the meetings in every way you can. Don't visit on the Sabbath, but read the Word. It is Soul food."

The years at Poynette show a side to John's personality evident in his youth: the sociable fellow, who liked his parishioners and was liked by them. The festive country weddings reported in the POYNETTE PRESS often carried a light-hearted poem by him in dialect, which he had read at the celebration afterward. The first stanza of one reads:

O Eddie dear, why came you here
 To keek and woo, and a' that
 Ye 'ave ta'en awa our Mollie dear
 As if by right and a' that.
 For a' that and a' that.
 Her goud and gear and a' that
 What gid hae we in raising bairns
 For ither folk and a' that.

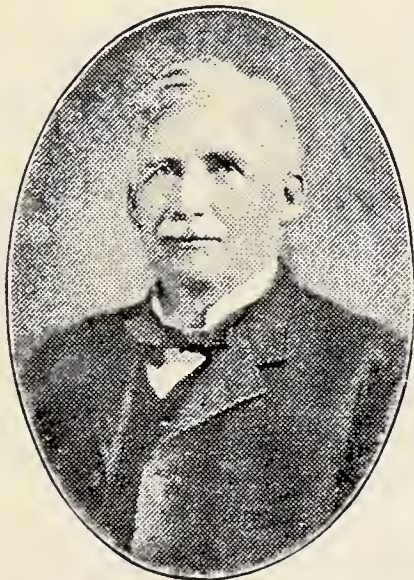
etc.....

He also enjoyed the winter sport of curling; his rink's winnings and losings reported in the PRESS.

John was a sponsor, with other "leading citizens," of the Lyceum lecture courses in the Opera House in winter and of Chatauqua under a tent in summer--often having to help make up the deficit at season's end.

In politics he was a Republican. In a 1920 letter to

Ralph he says, "We are still in troublous times. I hope we get a good and wise Republican president."



Rev. John left the parish about 1900, early retirement made necessary, according to his pension papers, by eye problems (corneal ulcer), severe hernia and other difficulties. He received a war veteran's disability pension of \$13.00 per month, which was raised to \$21.00 in 1918. In a letter to Ralph he says: "Our government is good to her soldiers." He was, he said, soon to receive \$30 a month.

The Arlington church continued until about 1927, when German Lutherans bought up Scottish farms. In 1986, the Caledonia church is still in operation.

During her father's and Jennie's last years, Blanche, who also lived in Poynette, kept a caring eye on their needs.

Jennie died 5 August 1920, at age sixty-two, of anemia and pericarditis. John died 24 February 1921 of influenza with acute nephritis. They are buried in Hillside Cemetery, Poynette.

In his obituary, titled "Honored Citizen Passes," was this tribute:

During his ministry none who were needy ever called on him in vain. It was never too cold or stormy for him to drive many long miles to comfort the stricken and afflicted. Even up to the last ten days of his life he made the effort to visit those who could not get out.

He was an eloquent orator, a fearless debater and firm in his convictions. What was right and good and true were worth fighting for if necessary. His friends were legion. He had a kindly word for all and he will be sorely missed by his neighbors and family.

Years after he was gone, townspeople still spoke of him in these terms.

In the words of Isaiah, "He was a man of sorrows and acquainted with grief." But like the Apostle Paul, he had run the race and fought the good fight.

THE WILL Rev. John Galloway's records show that he ventured into various business dealings from time to time, most of which are merely alluded to without details. Some were definitely unsuccessful, some must have succeeded. But it is surprising that he was able to accumulate as much of an estate as his will indicates.

To the Board of Foreign Missions he left \$250; Home Missions \$250; Church Extension \$250; Education \$250; Freedmen's Missions \$250; and the American Bible Society \$250. A total of \$1500.

And, "To my children or children's children, in the hope that they may feel disposed to give a tithe of all income derived from the legacies...." he gave to Ralph \$200; to the three daughters of his deceased daughter Grace Jacobson, \$200 each; to Blanche Butler \$800; to Matilda Barber \$500; and to son Alvin \$500; the residue to be divided equally among them.

PERSONAL RECOLLECTIONS OF GRANDFATHER GALLOWAY

Two descendants now living who have clear personal recollections of this grandfather are the three Jacobson sisters.

Faith Jacobson Ralston writes: "I remember a visit he made when we were living in Pound, Wisconsin, probably in the spring of 1905. He came to our new home. I scarcely gave him a chance to shave in peace. He was particular about his appearance. He was handsome in tails and wing collar, attractive well-kept beard, etc. His hair was white and curly. I remember his eyes as pronounced blue. He seemed a gentle person.

I saw him again in 1920 or '21. He was then so concerned about the war that I could get no information about the family as I had wished to do."

Phyllis Jacobson, writes of herself and sister Sybil: "Throughout our childhood grandfather wrote letters to us, always ending with a row of X's, which stood for kisses. He also often sent us little devotional leaflets.

Our most vivid memory is from 1914, when Sybil was twelve and I was ten, and we were taken into Grandfather's study one afternoon. He got down a book of Robert Burns' poetry and invited Sybil to read the poem, "A Man's a Man for a' that." Sybil, who prided herself on being an excellent reader, began to read rapidly, "For athat and athat..." Grandfather, with groans of pain, stopped her and with a strong Scottish burr, he read, "For a - a - that and a - a that." He enjoyed the performance so much he went on and finished the entire poem."

MATILDA JANE KIDDOO

(Mrs. John B. Galloway)

1848 - 1877

Matilda Kiddoo's life and marriage were short. Yet she was the mother of four children and ancestor to the generations for whom this record is written. She deserves her pages here.

Her oldest child was not quite five when she died, so none would have had clear memory of her. Her daughter Blanche had a lock of her mother's hair that was chestnut brown, and she said her eyes were brown. But what kind of person was she?

A packet of letters Matilda had received from friends when she was in her 'teens, as well as some from her "beau," John Galloway, were found among her husband's effects after his death. They show glimpses of a popular, outgoing, intelligent girl, well educated for her time.

Matilda Jane Kiddoo was born 12 March 1848 while her parents, William and Drusilla Estep Kiddoo, were living in or near Pittsburg. She was seven years old when she, her mother, and five brothers and sisters made the long journey on the Ohio and Mississippi Rivers from Pennsylvania to a farm near Monmouth, Illinois. Three more brothers were born there.

The earliest of the letters to Matilda is dated 1862 and is from Lidie Roney, a Pennsylvania school friend. It is a jolly recital of news about skating, parties, "Pic-nics," Sunday School celebrations, and old friends--and with news also of the fall of Fredericksburg and how she wishes the war was over.

The letters, full of affection and meticulously written in tiny script, are addressed to "Till," "Tillie," or "Pud." In 1865 she received one from the Presbyterian Theological Seminary thanking her and her friends for the quilts made for the dormitory. The next year, her St. Louis friend, Annie O'Sproull, asks, "Do you attend the college yet?" It may be that at age 17 or 18 Matilda enrolled in Monmouth Presbyterian Academy, the preparatory school for Monmouth College. It is known that she attended there at some time, for that is where she met John B. Galloway. Her Latin and other textbooks also confirm it.

A school activity mentioned often is the Class Exhibition, a form of oratorical contest, with quite formal printed programs. A long dissertation on Slander, that probably was delivered by her at one of these, is signed "Pud." It begins: "Miss President and Ladies and Gentlemen: I take this method of addressing you on the subject of slander, as it is connected with backbiting, whispering, carrying up and down of tales. If there be anything that can disgrace civilized society, it is the spirit of

indiscriminate wanton slander...."

In 1866, Matilda, at eighteen, had suitors. In two tiny cards, hand "presented," we see one of the social customs observed by proper young people. In very small, elegant script is written:

Compliments of Prof. Belville
to Miss M. Kiddoo and would
request the pleasure of her
company this evening to church.

March 18, 1866

Compliments of Prof. Belville
to Miss M. Kiddoo and would
request the pleasure of her
company this evening, Thursday,
to attend a social party at
Mrs. Farris's.

March 21, 1866

Later, a Mr. W. E. Green thanks her for an embroidered gift, with compliments for her fine needlework and sense of color. He concludes with, "I will ever consider it a privilege to be esteemed as one of your chosen friends."

All letters from girlfriends carry teasing chatter about boys, "that fellow" at the party, the handsome ones, and who will marry who.

Photography, invented in 1839, was a full-blown fad by the 1860's, but the snapshot camera was still years in the future. Most of Matilda's letters ask for, or send thanks for, a photo. A girl's prize possession, it appears, was her own collection of photos in her own album.

In 1869, at age twenty-one, she spent from March to October with her grandparents, Thomas and Jane Kiddoo, and her Aunt Aggie, at Library, Pennsylvania. The reason for this long visit is not clear, but she may have been "not well."

In his first letter to her there, John Galloway says, "May the mountain air of old Pennsylvania do you good and may you become strong not only bodily but spiritually." Then he recommends a book for her Sabbath reading. But he also mentions her "ague" (or "shakes") and her boneset tea remedy. He is glad she is enjoying horseback riding as much as he does, and he commends her decision not to dance when she attended a party.

"I see you are as independent as ever," he says, "and doubtless Aunt Agg has a hard time of it but does not like to tell you to go home." Though surely said in jest, other comments suggest her high spirited nature.

The friendship between John and "often remembered Tillie," as he addressed her, was warming into romance that summer. The reserved Scotsman writes, "I don't know that I have ever been as intimate or expressed myself more freely to anyone than I have to you, and as you say in your letter, I have never given

you much encouragement to put confidence in me, yet I hope I shall not prove unworthy of that confidence, but perhaps I am a little too backward...."

The most revealing letter, however, is from her cousin, James Estep, who was then working in mines in Nevada.

Dated March 18, 1870, his letter says, in part:

I am surprised at your taking the view of the women's rights question that you do. In order to secure equal wages for equal labor you must swallow the whole pill. You must remember that under our present laws women are exempt from jury duty and military duty and many other duties for which they (the men) do not receive sufficient remuneration and for which they are compelled to neglect their businesses, so that in my opinion they should receive more wages than women. But adopt women suffrage and then you can demand equal wages for equal work.

Matilda was apparently listening to, or reading about, one of the great controversies of that time: women's rights.

In 1848, Elizabeth Stanton Cady, Lucretia Mott and others had called a Women's Convention in Seneca Falls, New York. From it came the beginning of the women's rights movement and a resolution demanding that women be given equal economic, educational, legal and political rights with men. These ridiculous demands would, seventy years later, give women the right to vote. Matilda was apparently aware that in Wyoming women had already been given the vote in 1869, for James, in his letter, refers to it. Matilda was a thinking young woman.

Cousin James ends this letter with a type of sentimental verse often found in letters of that time:

Friendship illumine thy pathway ever
Joy to thy heart be a stranger never
A happy home where ere it may be
All this and more I am wishing for thee
And ask in return that you sometimes send
One kindly thought to a far distant friend.

Matilda Jane Kiddoo, age twenty-three, was married to John B. Galloway--"Bun" to her--on 24 August 1871, not long after his graduation from Monmouth College.



BLANCHE BUTLER
in wedding dress 1901

CHILDREN OF
JOHN AND MATILDA
GALLOWAY



MATILDA (HELEN) BARBER



BLANCHE with GRACE JACOBSON



RALPH E. GALLOWAY

Photos of Ralph, Blanche
and Matilda were by



ALVIN W. GALLOWAY
Son of
JOHN AND JENNIE GALLOWAY

CHILDREN OF REV. JOHN B. GALLOWAY
AND HIS WIFE MATILDA KIDDOO

Separated by their mother's death when all were under five years, these four kept in touch by letters throughout their lives. They seldom saw each other. Blanche and Matilda never saw each other after Blanche's wedding in 1901.

RALPH ERSKINE NAIRN GALLOWAY

Born 1 July 1872
 Galesburg, Illinois

After his mother's death, Ralph was cared for by relatives until he came, at age ten, to live with his father and step-mother in Vernon, Wisconsin. At fifteen he went away to school, probably to Carroll College, where in 1891 he graduated with a degree said to be in mining engineering, but more likely in geology.

His talents included not only science, but writing. His obituary in a Bakersfield, California, paper, adds:

He came to Bakersfield in 1892. He was a former editor of the Bakersfield MORNING ECHO and was employed by THE CALIFORNIAN when the latter newspaper acquired the MORNING ECHO. In 1908 he became editor of the KERN COUNTY LABOR JOURNAL. Two years later he was appointed superintendent of the Visalia Midway Oil Company at Fellows.

Ralph's first marriage, in 1896, ended in divorce. Their only child, a son, died in infancy. The second marriage was to Lulu Herrick, a widow with three children, Fred, 13; Joseph, 11; Nellie, 9. There was great mutual affection between stepfather and children. One son died of World War I injuries, one in 1947. Nellie died of tuberculosis about 1925, leaving a young son, Byron Thayer, whom Ralph and Lulu raised.

Ralph, according to his wife, was an adventurer who had made and lost several fortunes. His work in mining was largely in finding and developing the lodes. In oil it was in planning and supervising the drilling of new wells.

He also spoke languages other than English. Blanche told that during World War I he offered his services to Western Union Telegraph to carry War Department injury and death messages to families not speaking English.

Ralph visited his Midwest relatives only a few times, the last was to his sister Blanche's home in 1947. Ralph was a member of the Masonic lodge in Bakersfield. He died on 6 December 1953, age 81, and was buried in Bakersfield Union Cemetery. Lulu died a few years later.

GRACE DRUCILLA ESTEP GALLOWAY
(Mrs. William Jacobson)

Born 29 December 1873

Grace from about age six lived in the farm home of her grandparents, William and Drusilla Kiddoo, in Cromwell, Iowa, and attended a Presbyterian academy

there for a time.

Hers was not an easy childhood. As the grandparents aged, and their health failed, the load on her of work became heavier. At age twenty-eight, after an artfully concealed romance, she escaped into a very happy life when she and William Jacobson slipped away and were married.

Will Jacobson, as he was called by the family, had immigrated from Finland as a young man and at the time of their marriage operated a large general merchandise business in the village of Pound, Wisconsin.

In Finland Will had been a Lutheran, in America he was a Baptist. He was concerned, according to their daughter Faith, that Pound had no English speaking church. The town's twelve ethnic groups each used its own language. Will was determined to be a good American. As soon as he was financially able he had a church built and furnished it. Grace was the organist, Will led the services when no minister was available, and his sister was the janitor.

His business prospered and Grace's letters to her sister Blanche were happy recitals of home and children, her friends and church.

Children born to them in Pound were:

FAITH EVADNE JACOBSON - on 9 February 1900
SYBIL GRACE JACOBSON - on 15 May 1902
PHYLLIS AILEEN JACOBSON- on 29 April 1904

But like her mother twenty-seven years before, Grace was stricken with childbed fever and died on 16 May 1904. She is buried in Fair View Cemetery, Pound.

Her obituary says, in part:

The funeral was one of the largest ever held here, the Baptist church being unable to accommodate but about one-half of the vast throng assembled to pay their last respect to the deceased, who was highly esteemed and respected by all. The Rev. H. Dietz delivered an eloquent sermon for the occasion and the Rev. J. B. Galloway of Poynette, father of the deceased, also addressed the assemblage in eloquent terms... Although departed, she will live long in the memory of her host of friends, to whom she had become endeared.

On 31 October 1905 Mr. Jacobson married Miss Laura Hathaway, a close friend of Grace's, at Cromwell, Iowa. It was a happy marriage and home. They moved to California in 1907, then to College Springs, Iowa, in 1909. In 1929 they returned to California.

Mr. Jacobson died 23 November 1942 at Lynnwood. Laura died 1 October 1958.

BLANCHE EVANGELINE GALLOWAY
(Mrs. Henry Butler)

Born 7 December 1875
Clarence, Iowa

Blanche lived with her grandmother, and also, it appears, with an aunt, until she was taken in 1882 to live with her father.

At age sixteen she moved with the family to Poynette, Wisconsin, where she attended the Presbyterian Academy for three years. She was a good student and loved school but her studies were too often interrupted by her stepmother's illnesses and she did not graduate.

Much of her happiness as a young girl in Poynette came from her father's congregations. The young people were her friends, and their mothers, especially in the Arlington Church, welcomed her into their homes and gave her the affection she so often spoke about in later years.

Unlike many young women of her time, she set out to learn a trade, working first in a millinery shop, then as a typesetter, working first for the local newspaper and later for a paper in Marshall, Wisconsin.

In 1900 she went for an extended visit to the home of Kiddoo aunts in Iowa. While there, her Poynette "beau," Henry L. Butler, came and they were married on 7 January 1901. Her father was much disturbed by this turn of events. He doubted that Henry, though thirty-six years old, could support her, and worse, he was a Mason. The aunts made a beautiful rose color wool dress for the wedding. It is now in a county museum collection.

Henry was a good man of pleasant disposition. They settled in Poynette and Blanche had a peaceful and happy home. Henry was a carpenter, cabinet maker, and housebuilder. In 1902 they bought a house on two acres of land, which was enlarged in 1908. Genevieve still lives there.

Their children were:

GENEVIEVE EVANGELINE BUTLER	-	Born 28 July 1908
LENNA NADINE BUTLER	-	Born 30 April 1913
KATHLEEN ADELINE BUTLER	-	Born 3 March 1917

Blanche was an excellent seamstress and cook, always had a large flower and vegetable garden, and was an artist in younger adult years. For many years she raised canaries to sell and as a hobby. In the Depression years, for family income, she took elderly and convalescent patients into her home, giving them care, for \$30 a month, that went far beyond what was required. She was by nature affectionate.

She had what she referred to as her Sabbath reading. Sunday (always Sabbath to her) was her day of rest and that meant an afternoon free to read the many papers and women's magazines that came to the house--which would not have been her father's idea of Sabbath reading.

The Butlers were members of Poynette's Presbyterian Church.

Henry died 10 May 1947, age 82. Blanche died 18 August 1964, age 88.

Blanche was heard to say to a friend in one of her last years, "I had a hard youth but I'm having a wonderful old age." She was a joyful person and in appearance very much like her sister, Matilda Barber.

MATILDA KIDDOO GALLOWAY
(Mrs. William R. Barber)

Born 23 April 1877
At Clarence, Iowa

Matilda grew up in the home of her mother's sister, Mary Louise Langdon, and her husband, Dr. John Langdon. The Langdons also had a son, William, and, according to the 1900 census, two other children.

After Dr. Langdon's death, Matilda and her aunt, whom she called Mother, lived in Waterloo, Iowa, where Mrs. Langdon had a millinery shop. There Matilda met and married William R. Barber. She was until then known to her family as "Tede," or sometimes "Tillie," but after her marriage she adopted the name Helen.

The Barbers settled first in Wiggins, Mississippi, where Mr. Barber was employed by a lumber company and was the first elected mayor. In 1908 they moved to Gulfport where he founded the Mississippi Abstract Title and Guaranty Company.

Their children were:

MARY ELOISE BARBER	- born 9 February 1903
HAROLD ROBERT BARBER	- born 19 January 1905
MILLARD IRWIN BARBER	- born 5 May 1906 - died 10 May 1907
HARRIET BARBER	- born 5 February 1910
WILLIAM ROBERT BARBER, JR.	- born 10 March 1913

Helen (Matilda) was an excellent homemaker, loved people, and had a host of friends. She was also public spirited. In 1929, she opened and operated the first cafeteria in Gulfport

schools, achieving it by furnishing all the equipment, the school furnishing the building.

The Barber family were members of the Presbyterian Church.

Mr. Barber died 3 March 1928, age 67, Matilda (Helen) on 8 November 1959, age 82, in Gulfport.

CHILD OF JOHN B. GALLOWAY'S MARRIAGE TO ANN JANE WILSON

ALVIN WILSON GALLOWAY

Born 28 May 1882

Vernon, Wisconsin

Alvin was ten years old when the family moved to Poynette. He was enrolled immediately in the Poynette Presbyterian Academy. From there he went to Carroll College in Waukesha, graduating about 1903. He then attended the University of Wisconsin Law School with the class of 1908, but did not pursue law as a career.

Alvin's career was colorful. He and his first wife, Evelyn Terwilliger, lived in Milwaukee. As a young, sociable, ambitious coast-to-coast sales representative he was financially successful and on his way to bigger things. But with the stock market crash of 1929, that ended. He lost job, savings, and he and his wife separated.

Alcohol became a problem. He spent the winter of 1934-35 "down and out" with his sister Blanche, then disappeared, sending back no word for eleven years.

One day in 1946 he knocked on Blanche's door, well dressed, looking healthy and prosperous. He had decided not to come back, he said, until he could pay back all his debts. He and a new wife, Helene Rader had gone to Tucson, Arizona, in the late 'thirties. There he had met a Wisconsin acquaintance with an inheritance who wanted to go into business. In the friend's words, "I had the money, Gal had the brains." They set up an investment business. Alvin specialized in mutual funds and word got around that Galloway was making money for his clients. Their business prospered throughout the 1940's and '50's.

His father's church did not figure noticeably in Alvin's life. He had no children, and having known what it was like to be down on his luck, he was a soft-touch for anyone he met who needed a lift. From childhood on he had great affection for his half-sister, Blanche. He had moved to Poynette to live with her and was in the process of retiring when he died on 11 January 1959, age 77 years. Helene had preceded him in 1956. They are buried in Poynette's Hillside Cemetery next to his parents.

GRANDCHILDREN
OF
JOHN AND MATILDA GALLOWAY



GENEVIEVE BUTLER



NADINE BUTLER



FAITH JACOBSON
RALSTON

SYBIL JACOBSON

PHYLLIS JACOBSON



WILLIAM R. BARBER, JR.
World War II Years



HARRIET BARBER THORNE

GRANDCHILDREN OF
JOHN B. GALLOWAY AND MATILDA KIDDOO

To December 1986

THE JACOBSONS

FAITH EVADNE JACOBSON
(Mrs. Harold Ralston)

Born 9 February 1900
At Pound, Wisconsin

The Jacobson family moved to College Springs, Iowa, in 1909, where Faith graduated from high school. She enrolled at Tarkio College, a United Presbyterian school at Tarkio, Missouri, from which she graduated in 1922 with a history and classical languages major. She taught at Mitchellville and Essex, Iowa, until 1928.

On 29 August 1928 she married Harold Jameson Ralston at College Springs. He was born November 28, 1899, at Portersville, Pennsylvania, son of John J. Ralston, a Presbyterian minister.

Harold was also a Tarkio graduate and classmate of Faith with majors in philosophy, classics and Bible. In 1923, he acquired a masters degree in Greek from Tarkio, followed by a B.Th. from Pittsburg Seminary in 1927, M.A. in philosophy from Princeton in 1928, and Ph.D. from the University of Iowa in 1930. He was ordained to the teaching ministry.

In the year after their marriage Faith did graduate work in American history at the University of Iowa before they moved to Due West, South Carolina, where Harold was professor of Philosophy and psychology at Erskine College, a Presbyterian school, until 1946.

Their daughters were born in Anderson, South Carolina.

HELEN LOUISE RALSTON - Born 13 March 1930
MARGARET JEAN RALSTON - Born 9 March 1933

In 1946 the Ralstons moved to Monmouth, Illinois, where Harold was professor of classics and chairman of the classics department of Monmouth College. He was also acting chairman of the psychology department from 1952 to 1963. In 1963 and 1965, Harold did post-doctoral study at the American School of Classical Studies in Athens, Greece, and at the Vergilian School in Cumae, Italy.

The Ralstons were members of the Faith United Presbyterian Church of Monmouth, where the family was actively involved, Harold and Faith especially in sponsorship of youth groups with emphasis on career decisions. Faith taught Sunday school, was a deacon and served as church visitor for two pastors. Harold did supply preaching.

Faith is a true "green thumb" gardener and beautifies every place in which she lives. She is skilled at sewing and needlework and is a faithful correspondent with friends and relatives.

After Harold's retirement in 1970 they were planning mission service at the Cook School, a Presbyterian mission in Arizona, when he died unexpectedly on 5 June 1971.

In 1985, Faith moved east to a retirement home in Silver Springs, Maryland, closer to her daughters. There, from her letters one can see she is making the grounds more beautiful with her flowers and being, as always, a friend to her neighbors.

PHYLLIS AILEEN JACOBSON

Born 29 April 1904
At Pound, Wisconsin

Phyllis's career has been in teaching. Graduating from high school in College Springs in 1921, she went on to Tarkio College, graduating in 1925 with a B.A. in English, and later an M.A. from the University of Iowa in 1931. She also did advanced work in drama at the Pasadena School of Theater.

Her teaching of English and drama spanned thirty-nine years, sixteen in Iowa at Essex and Perry high schools, and twelve at Waukon Junior College.

In 1944 she moved to California, where her parents and sister Sybil lived. She taught one year at Fullerton high school and twenty-two years at Long Beach.

She and Sybil are members of First United Presbyterian Church of Long Beach, where Phyllis has been a deacon and elder, and has taught an adult Bible class for many years. She has continued her drama interests with play directing and solo readings. Her favorite travel destination is the British Isles. Reading and sewing have been among her interests.

Sybil and Phyllis have lived together in Long Beach since the death of their parents.

SYBIL GRACE JACOBSON

Born 15 May 1902
At Pound, Wisconsin

Sybil graduated from College Springs High School in 1920 and from Tarkio College in 1925 with a B.A. in English. In 1931 she added library studies at Riverside, California. She left Iowa in 1929 to join her parents at Lynnwood, California.

Sybil's career has been at times interrupted and was shortened by rheumatoid arthritis, but has included three years of high school teaching, work in a public library, and, during World War II, secretarial work.

She has had a longtime active interest in the WCTU as member and officer, and has kept up her reading and interest in politics and public welfare, and in her church.

THE BARBERS

MARY ELOISE BARBER

Born 9 February 1903
At Wiggins, Mississippi

Mary lived at home with her parents all of her life. She died 10 January 1956.

HAROLD ROBERT BARBER

Born 19 January 1905
At Wiggins, Mississippi

Harold graduated from the University of Mississippi with a B.A. and a later M.A. from Princeton University. He then entered the business founded by his father in Gulfport, the Mississippi Abstract, Title and Guaranty Company.

On 9 June 1927, he married Annie Ford. Children born to them were:

HAROLD ROBERT (ROB) BARBER, Jr. - 21 January 1929
EDWIN FORD BARBER - 10 June 1932
HELEN ANNE BARBER - 10 August 1939

Harold died in February, 1976, in Gulfport. His wife continues to live there.

HARRIET BARBER

(Mrs. Wendell Thorne)
Born 5 February 1910
Gulfport, Mississippi

Harriet attended Gulf Park Junior College and the University of Mississippi, with accounting as her field.

On 19 February 1940, at Salt Lake City, Utah, she married Wendell Ellsworth Thorne, an economist with the Federal Reserve Board in Washington, D. C. They were members of the Latter Day Saints Church.

Harriet's career was with the Federal Government in Washington. The major part was with the Department of State's Office of Finance where at the time of her retirement she was Chief of the Accounting Office.

Harriet was selected by the Office of Finance to attend the United Nations Organization meeting in San Francisco in 1945 as Assistant Disbursing Officer in charge of travel.

Wendell retired in April, 1965. That year they set out on thirteen months of leisurely travel in Europe. Returning, they settled in Alexandria, Virginia, where Wendell entered the real

estate business. After his second retirement, in 1970, they traveled to the Far East, New Zealand and Australia. In 1972 they moved to Biloxi.

Wendell died 24 October 1974. Harriet lives in Biloxi, and assists her brother Billy at his office.

Among her interests, outside her work, have been reading, flower arranging and needlepoint.

WILLIAM ROBERT BARBER, JR.

Born 10 March 1913
Gulfport, Mississippi

William--Billy, as he is known--graduated from the University of Mississippi at Oxford with an A.B.. degree. His career has been in real estate and in the business founded by his father. He is a veteran of World War II.

More recently, in his career, in addition to managing the family business, he is manager of the 300-room Broadwater Beach Hotel in Biloxi, with its golf courses, yacht marinas and restaurants.

On 6 December 1976 he married Josephine Ashford. They live in Gulfport.

THE BUTLERS

GENEVIEVE EVANGELINE BUTLER

Born 28 July 1908
At Poynette, Wisconsin

After high school graduation in 1926, and one year at a county Normal School (as teachers colleges once were called), Genevieve began her forty-one year teaching career in a one-room rural school near her home. With numerous summer schools and some semesters out, she received a degree in elementary education from the University of Wisconsin. She continued to teach in southern Wisconsin, finishing with eighteen years in the Poynette district. She retired twice, and was enticed back, but made it final in 1973.

She lives in the family home at Poynette, purchased in 1902 by her parents, where she has among its furnishings the secretary-desk purchased by Grandfather Galloway for \$22 in 1882.

Since retirement she has been working in her church (Presbyterian) and its women's group, and as a volunteer for the community meal program. She is a member of the Eastern Star, the Poynette Area Historical Society, and Retired Teachers Association.

Genevieve has enjoyed travel. Some trips have been with Nadine on University of Wisconsin study seminars to Europe,

the Soviet Bloc, Greece and Israel.

Her hobbies are flowers and crafts. She has lost count of the number of quilts pieced for her church's mission projects.

LENNA NADINE BUTLER

Born 30 April 1913
At Poynette, Wisconsin

After graduation from high school in 1930 (Depression years), Nadine worked at whatever jobs could be found, which happened to be in a general store, as a switchboard operator, as cook and pianist at a radio station, and church organist. In 1935 she enrolled in Groves Secretarial School in Madison. In 1936, she began work as parish and financial secretary at First Congregational Church of Madison (now United Church of Christ), where she would have been surprised to know she would stay for forty years.

It was a large congregation adjacent to the University campus and she was for many years a part-time student, collecting credits in subjects of special interest.

Nadine has traveled, touching most states, including Hawaii and Alaska and some countries of Europe and the Middle East.

Since retirement in 1976 she has launched a hobby-career as a free-lance writer. She is curator of the Poynette Historical Society's museum, historian for her church and on the visiting committee. Hobbies are needle crafts, reading (especially history), and genealogical research.

KATHLEEN ADELINE BUTLER

Born 3 March 1917
At Poynette, Wisconsin

Kathleen was handicapped by severe injuries at birth and was cared for at home. She died 23 November 1951, age 34.

GREAT-GRANDCHILDREN OF
JOHN B. AND MATILDA GALLOWAY
AND THEIR CHILDREN

To December, 1986

HELEN LOUISE RALSTON
 (Mrs. Robert Woods)

Born 13 March 1930
 At Anderson, South Carolina

Helen's family moved to Monmouth, Illinois, in 1946 where, after high school graduation, she attended the local Monmouth College. She graduated in 1952 with a B.S. degree.

Her education continued with a master's degree from the Frances Payne Bolton School of Nursing at Western Reserve University, Cleveland, in 1955. She then worked as a staff nurse at University Hospital there.

Helen and Robert McDill Woods, Jr. were married at Cleveland Heights, Ohio, on 6 June 1956. Bob, born in Evanston, Illinois, 20 May 1934, graduated from Wabash College, Crawfordsville, Indiana, in 1956 with a B.S. in physics, followed by an M.S. from the University of Michigan in 1957, and Ph.D. there in 1963. He then was on the physics faculty at Case Institute of Technology (now Case Western Reserve University) in Cleveland. In 1970, he became a physicist with the Division of High Energy Physics, U.S. Atomic Energy Commission.

While living in Michigan, Helen was clinical instructor at the University of Michigan School of Nursing.

Their children, all born in Cleveland, are:

JEAN LOUISE WOODS, born 15 August 1965, is a student at Wooster College, Wooster, Ohio, class of 1987, a biology major aiming for graduate study in environmental science. Her junior year was spent in Scotland at the University of Aberdeen. (It is this Jean who did the Stewarton Parish research.) She is in the college bagpipe band, and her hobbies are horticulture, needlework and reading.

DAVID McDILL WOODS, born 14 October 1966, is a Case Western University student, class of 1988, majoring in physics. He also has plans for graduate study. Hobbies are computers, war games and reading, especially history.

ANN RALSTON WOODS, born 16 March 1969, is a senior at Rockville High School. She is on the field hockey team, is a Girl Scout, plays the bagpipe, and works as a page in a county library.

The Woods family are campers and backpackers. Helen enjoys bird watching and gardening, needlework and genealogy. She is continuing research on some of the ancestors in this book. Bob

is a stamp collector also.

Helen is a member of St. Matthew United Presbyterian Church of Silver Springs; Bob of the Rockville United Church of Rockville. They live in Rockville, Maryland.

MARGARET JEAN RALSTON
(Mrs. Roy Lindahl)

Born 9 March 1933
At Anderson, South Carolina

Margaret graduated from Monmouth College in 1955, and on June 6 following was married to Roy Elwin Lindahl, Jr. Roy, born 15 April 1932 in Owosso, Michigan, is a 1954 Monmouth graduate, with a 1957 M.Div. from Pittsburg Theological Seminary, an A.M. from the University of Michigan in 1959, and a Ph.D. from Tulane University, New Orleans, in 1971.

While living in Pennsylvania, Margaret was an elementary teacher in Penn Township, near Pittsburg, and in Michigan taught at Dexter and Ann Arbor.

In 1960 they moved to Maryville, Tennessee, where Roy taught Greek, Latin and English Bible at Maryville College. Since 1968 he has been professor of Greek and Latin at Furman University in Greenville, South Carolina. Since 1975, he has also been assistant pastor of Westminster Presbyterian Church in Greenville.

Margaret did graduate work in library science at Tulane and since 1971 has been Serials Assistant at Furman University library.

Their children, all born in Maryville, are:

MARK RALSTON LINDAHL, born 23 October 1961, is a Furman graduate, Class of 1983, a history major. Since 1984 he has been a computer programmer for Reliance Electric Company in Shelby, North Carolina. He has a special interest in Russian history and travelled in Russia in his junior year.

RUTH ELLEN LINDAHL, born 13 June 1963, is a 1984 graduate of Princeton University, with a classical Greek major. In summer 1983 she studied in Athens, Greece, at the American School of Classical Studies, and traveled in England and Germany in 1985.

In 1986 she became State Coordinator for the Tennessee Peace and Disarmament Campaign. She lives in Nashville.

Her hobbies include pottery, reading, writing and cooking.

GREGORY BRUCE LINDAHL, born 20 April 1965, is a student at Brandeis University, Waltham, Massachusetts, class of 1988, planning majors in physics and math. He is employed in the

school's physics department as a computer programmer for astrophysical research. Among his hobbies are computer games and fencing.

Margaret and Roy are active in their church, both sing in the choir. Margaret plays violin in the Furman Symphony; Roy spent summers of 1979 to '81 on archaeological digs in Israel and Greece. They live in Greenville.

THE BARBERS

HAROLD ROBERT BARBER, JR.

Born 21 January 1929

At Gulfport, Mississippi

Rob, as he is known, has been with the family business founded by his grandfather in Gulfport. On 15 March 1958 he and Dona Miese were married in Jackson, Mississippi.

Their children, all born in Gulfport, are:

JULIE ANNE BARBER, born 6 July 1959, is a graduate of Vanderbilt University, Nashville, with an economics major. She is employed by the State of Tennessee and lives in Nashville.

DAVID FORD BARBER, born 10 March 1961, graduated from Davidson College, Davidson, North Carolina, majoring in history. He is employed by a publishing company in New York City.

SUSAN BARBER, born 29 March 1965, is in the class of 1987, Vanderbilt University, and is on its tennis team.

This family are all enthusiastic tennis players and travelers, and are active in political and civic issues, as well as in their Presbyterian Church.

EDWIN FORD BARBER

Born 10 June 1932

Gulfport, Mississippi

Edwin is Editor and Director of the College Department at W. W. Norton and Company, Inc., in New York City. He has a B.A. from the University of Mississippi, with graduate work at Duke and New York Universities.

He and Virginia Price were married 29 June 1963 at Galax, Virginia. She is a graduate of Randolph Macon Woman's College with an M.A. and Ph.D. from Duke University. She is owner and operator of Virginia Barber Literary Agency in New York City, and is co-author of a book, THE MOTHERPERSON.

Their children, born in New York City, are:

ANNA WEIFING BARBER, born 27 June 1968, graduated from high school as a National Merit Scholar and in 1986 was accepted at Yale. Medical research is an interest and in summer 1985 she participated in a Rockefeller Foundation project at Columbia University.

JENNY STUART BARBER, born 29 October 1973, is at home and in school.

This family lives in New York City, but has a country house in Sherman, Connecticut. Tennis and gardening are among their hobbies.

HELEN ANNE BARBER
(Mrs. Walter Boone)
Born 10 August 1939
At Gulfport

Helen graduated from Randolph-Macon Woman's College in Lynchburg, Virginia, in 1961. On 7 July 1962 she married Walter Thomas Boone.

Dr. Boone was born 28 December 1939 at Pontotoc, Mississippi. He graduated from the University of Mississippi in 1961 and from its medical school in 1965. He specializes in gastroenterology and internal medicine and has been in private practice in Jackson, Mississippi, since 1975.

The Boones have a country home on a lake outside Jackson. They enjoy swimming, water skiing, ice skating and tennis and are involved in civic affairs and in their Presbyterian Church. In 1984 Helen began graduate work at Millsaps College.

Their children are:

WALTER HELMS BOONE, born 10 April 1965 at Jackson. He is in the class of 1987 at Georgetown University.

CATHERINE FORD BOONE, born 26 December 1966 at Jackson, is in the class of 1988 at Dickinson College, Carlisle, Pennsylvania.

ALLISON ANNE BOONE, born 2 October 1973 at New Haven, Connecticut, is in the seventh grade.

HAROLD BARBER BOONE, born 14 October 1976, is in the fourth grade.

It was not intended, but seems appropriate, that this history should close with the youngest descendant on our small branch of a large ancestral tree.

From log homes on the forested frontier to the comforts of modern America; from a time when the telephone would have been considered science fiction, to the exploration of space; from meager three-Rs education to graduate degrees from great universities, this is our family's slice of American history over two hundred years.

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